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**ETHNOGRAPHIC STUDY OF BUDDHIST EDUCATION, BASED ON
BURGESS' SOCIAL SCIENCE METHOD AT AN AMERICAN
UNIVERSITY AND A PRIVATE BUDDHIST
ORGANIZATION**

DISSERTATION

Presented in Partial Fulfillment of the Requirements for the Degree of

Doctor of Philosophy

Lynn University

By

Wan-Ming Lu

Lynn University

October, 2006

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**ETHNOGRAPHIC STUDY OF BUDDHIST EDUCATION, BASED ON
BURGESS' SOCIAL SCIENCE METHOD AT AN AMERICAN
UNIVERSITY AND A PRIVATE BUDDHIST
ORGANIZATION**

By Lu, Wan-Ming, Ph.D.

Lynn University, 2006

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**U.M.I.
300 N. Zeeb Road
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ABSTRACT

An Ethnographic Study of Buddhist Education, Based on Burgess' Social Science

Method at an American University and a Private Buddhist Organization

By Lu, Wan-Ming

October, 2006

The literature shows that there are many studies about Buddhism in the United States and religion on college campuses, but few studies specifically about Buddhism in American universities. The purpose of this study is to explore how American college students approach and learn about Buddhism. A qualitative research study of clinical ethnography was applied to conduct this study at the Florida International University (FIU) and Florida Buddhist Association (FBA). FBA was chosen to compare with FIU so that the features of Buddhist education at FIU would be clearer.

Eight students and four teachers (instructors) were interviewed at FIU; and two teachers and four members of the Buddhist association were interviewed at FBA. The researcher attended all possible scheduled lectures and activities over several weeks at FIU and FBA. Trustworthiness, which can be specified into confirmability, credibility, dependability, and transferability, was utilized to explain the validity and reliability in this qualitative study.

The findings were presented with eight themes: (1) aim, (2) teacher, (3) student, (4) content, (5) environment, (6) evaluation, (7) experience of Buddhism, and (8) points of view. The study examines how people in American universities evaluate their Buddhism-learning situations and environments, and how they think about topics related

to Buddhism. A quantitative study should be conducted with a larger sample, to expand the various viewpoints of other Buddhism learners.

ACKNOWLEDGMENTS

First of all, I give all the honor and glory to the Three Treasures of Buddhism, the Buddha, the Dharma, and Sangha. They are my life guiders and mentors. Without their guidance and empowerment, I would have no opportunities to study for a Ph.D. at Lynn University and finish this dissertation. Many times, when I felt distressed, lost, and impatient in my study and dissertation, I recited the Amitabha Buddha and prayed to the Three Treasures to give me the power, direction, and patience. In addition, this dissertation would not be completed without appreciating the wonderful, kind, people sheltering and encouraging me through the process. They made great contributions to my graduate education and the completion of the requirements for the Ph.D. degree. The individuals include family, Buddhists/temples, participants in this research, and my doctoral committee.

My mom is like a Bodhisattva, always being concerned about me and giving support both materially and mentally. She is so important to my life. My aunts supported my study in several dimensions, especially helping to take care of my mom so that I did not need to worry about her so much. Paul Lin, a Buddhist living in Fort Lauderdale, Florida allowed me to stay in his house when I was studying at Lynn University. The Venerable Ru-Wu, the President of Yuan Kuang Buddhist College in Taiwan, gave strong support for my study in the United States. He helped relieve the financial worry which allowed me to focus on my study. Thanks to all of you.

Professor Wu, Kuang-hsi at Florida International University (FIU), a sincere Buddhist, facilitated my research very much. Dr. Christine Gudorf, the Chair of the Department of Religious Studies in FIU, also assisted me in conducting interviews at her

institution. The eighteen people I interviewed at FIU and FBA, became my teachers or mentors, and helped me to better understand Buddhism in America and at the university. I appreciate them so much for giving me the wonderful experience of doing interviews.

Finally, a very special thank you should be extended to the members of my doctoral committee for their contributions to the development of my professional role and completion of this dissertation. First to Dr. William Leary, for spending so much time on my dissertation, and your patience to work with me. To Dr. John Cipolla, for your knowledge about Buddhism in America and very good suggestions for my study. To Dr. Carole Warshaw, for your guidance on conducting qualitative research and having confidence in me. *All of you helped me get through some difficulties and troubles during the conducting of this research.* I appreciate all of you very much.

Eventually, I believe this dissertation can make some positive contributions to Buddhism in America.

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CHAPTER I

INTRODUCTION

Buddhism in the United States has grown dramatically over the last fifteen years, from 401,000 Buddhists in 1990 to 1,527,019 Buddhists in 2004 (Adherent.com, 2005). American Buddhism formed by immigration, conversion, schism, and exile, is prospering so well that its variations and combinations cannot be completely catalogued in the United States (Seager, 1999). Many American people have become inspired by what Buddhism is, and are now Buddhists, considering that Buddhism is a kind of new cultural and political activity (Nattier, 1997). The development of Buddhism in the United States is much different from that of other countries. Because of the pluralism and diversity of American society, American Buddhism does not appear in a unified form like Buddhism in other countries. Therefore, Buddhism in the United States does not have a canon of fundamental beliefs and practices and has its own characteristics: people can easily find all kinds of Buddhist traditions and denominations, new or old, big or small, popular or unpopular (Williams & Queen, 1999).

The landscape of American religion has shifted quickly in the past thirty years (Eck, 2001). There are over 2000 main religious groups in the United States today, and over half of those groups were formed after 1960 (Melton, 2001). In 2002, Netzley indicated that there were about one million Christian and Jewish American people in the United States practicing some form of Buddhism. Buddhism has really become increasingly popular in this country. The New Buddhism of America is cross-pollinating, meditation-centered, socially and politically engaged, exhibiting gender equality, and lay-centered because more and more lay people take the place of monks to propagate

Buddhism (Smith & Novak, 2003). The evolution of American Buddhism is influenced by the origin of Buddhism, immigration, and globalization. Americanization, religious dialogue, and gender equality are characteristics of American Buddhism. Manifestations of American Buddhism are displayed in different aspects such as different types of traditions, academic research, psychological application and socially engaged movement.

There were a great number of studies examining religion on college campuses from 1985 to 2000. The changing roles of religion in higher education have been predicted by historical investigations. More normative works suggested how the presence of religion in American colleges could be transformed or improved. Some studies surveyed the attitudes of teachers teaching religion in colleges, debating the relative value of “advocacy” or “objectivity” as a teaching approach in the classroom of religious studies, or even bemoaning the secularization of most college campuses (Cherry, Deberg, & Porterfield, 2001, p. 1). Holmes, Roedder, and Flowers (2004) conducted a qualitative study and found that college students relied heavily upon different institutional agents to help in their development of spiritual beliefs. Penhollow, Knickerbocker, Fikes, and Young (2005) conducted a quantitative study and found that religious attendance of college students affected their sexual behavior, especially for female students.

In the history of American higher education, religion has figured significantly for a long time. However, while the state and its educational institutions have changed, the role of religion in colleges also has changed. Many main colleges were established for educating clergymen during the colonial period. In the seventeenth century, Harvard College began to teach Puritan ministers how to foster the sprouting communities of New England with the Christian gospel. At the beginning of the eighteenth century, Yale

College was founded because of disputes over the best preparation for ministers. Princeton, Columbia, and the University of Pennsylvania, had strong connections with religious education (Cherry, Deberg, & Porterfield, 2001). Wolfe (2002) indicated that although most American colleges or universities can trace their foundations to a religious denomination, few of them consider faith as central to their current approaches to research, teaching, and student life. Bryant, Choi, and Yasuno (2003) conducted a quantitative study and found that first-year college students became less religiously active, but would become more committed to religious life after one year. Although there are a great number of studies examining religion on college campuses, few of them look at Buddhism in American universities.

Purpose of the Study

The purpose of this study is to explore how American college students can approach Buddhism and their experiences of learning Buddhism, and to examine the differences of Buddhist learning between a university and a Buddhist group. The study also examined the characteristics of Buddhism-learning in American colleges, and made some suggestions for Buddhist education in an American university. For those people who are interested in studying or learning Buddhism in the United States, this study will be a positive reference for them to know what resources they can access on a college campus.

Significance

The significance of this study can be demonstrated at three levels: individual development, Buddhist development, and world peace. At the level of individual development, Buddhism can help college students to pursue the meaning of life and to

achieve self-realization. Kerr (1994) indicated that one of the main purposes of higher education in the United States is to provide opportunities for the intellectual, ethical, skill, and aesthetic development of individual students. Emphasizing wisdom and compassion, Buddhism indeed can help the intellectual and ethical development of college students. Silva (2000) suggested that Buddhism emphasizes self-development and provides many approaches to change negative behavior and emotional reactions. These approaches could be considered as psychotherapy to remedy maladaptive or disordered emotions/behavior. Stressing self-control and self-management, Buddhism has many methods to resolve psychological problems. Self-development, self-control, and self-management, all of these are the knowledge and skills that college students need to develop in their hopeful and expectant life. This study examines how Buddhism helps the individual development of college students.

At the level of Buddhist development, the experience of Taiwanese Buddhism will be a good reference for the development of American Buddhism. One of the reasons why Taiwanese Buddhism can quickly develop is that Zhuo, Shan-De initiated the movement of college students learning Buddhism in 1958 (Wang, 1999). Because of this movement, there were about 70 Buddhist communities established in Taiwanese colleges. These Buddhist communities nurture young monks and nuns, and lay people who could advocate Buddhism. When these young college students graduated and went into society, they became a very powerful strength for propagating Buddhism and establishing the direction of Buddhist development (Shih, n.d.). Therefore, Buddhist education in American universities should play an important role in the development of American Buddhism.

At the level of world peace, it is very important to understand, appreciate, and respect different cultures, especially religion, in this diversified and internationalized time. As many are aware, from ancient times to the present, there were many wars, crises, troubles, and problems which originated from religious misunderstanding, and caused discrimination, bias, prejudice, enmity, and animosity among people and nations. If people can learn more about different religions, it can help the peace of the whole world. Therefore, learning Buddhism will help intercultural competence of college students and peace in the world. Epstein (1988) indicated that peace is the fundamental goal of Buddhism. It was taught by the Buddha that peaceful speech and peaceful actions are led by peaceful minds. The world will be peaceful if the minds of human beings are peaceful. Therefore, if college students can be involved in learning Buddhism, it will help them have peaceful minds and perhaps make the world more peaceful.

Definition of Terms

1. Buddhism: "A very old religion, more than 2,500 years old, founded by the Buddha who lived in India in the sixth century B.C." It is a religion of self-help, teaching people to depend on themselves and to be confident and courageous in their own ability. It is also a religion of free thought, discouraging blind faith and urging people to think freely, and a religion which emphasizes all human beings have the potential to achieve the highest enlightenment (Plamintr, 1999, p. 3).
2. Education: "systematic training and instruction designed to impart knowledge and develop skill" (Oxford American Dictionary, 1980, p. 274). It "involves teaching people various subjects, usually at a school or college,

or being taught” (*Collins COBUILD English Dictionary for Advanced Learners*, 2001, p. 491).

3. Buddhist Education: Buddhist studies and practices, and any other activities, such as Buddhist rituals, community services, interreligious dialogues, and monastery visiting, which can help understanding, exploring, or experiencing Buddhism.

Delimitations and Scope

This study was limited to the classes and activities related to Buddhism teaching and learning. In addition, those classes and activities took place on an American college campus or in a Buddhist group.

Research Questions

1. Why do American college students come to learn Buddhism?
2. With what manifestations can American college students approach Buddhism?
3. What teaching strategies are applied in teaching Buddhism in American Colleges?
4. What contents of Buddhism are students most interested in and which do they feel are most difficult?
5. What is the impact on students' perception after they join Buddhism-related classes or activities?
6. What are the differences of Buddhist learning between a university and a Buddhist group?

Theoretical Framework

The first theoretical framework of this study is 9 dimensions of religious education suggested by Hill (1988): (1) religion, (2) faith, (3) theology, (4) educational theory, (5) culture, (6) freedom, (7) spirituality, (8) social justice, and (9) approaches to the scriptures. The other theoretical framework of this study is the social-science model of religious education, which is marked by scientific mentality because: (1) it commits to empirical more than to armchair methodology; (2) it orientates toward objective and qualitative data processing; (3) it emphasizes predicting and understanding religious behavior according to the laws which are derived from empirically observed and verified situations; (4) it concentrates on hypothesis-making and testing as a method to identify and develop teaching approaches through which intended religious behaviors may be steadily facilitated; and (5) it has strong theory-practice connection (Burgess, 2001). There are four criteria delineating the social-science model of religious education: (1) Normative roles regarding decisions of theory and practice are assigned to the combination of religious and theoretical conceptualizations, and to empirically effective facts and laws about the behavior of teaching and learning. (2) The definition of religious instruction is to facilitate specific, religiously targeted behaviors. (3) The function of a teacher is to deliberately structure the teaching content in such a situation that the behavior of the learner can be adjusted to desirable levels. (4) The religious behavior of the learner is learned in virtually the same situation as any other human behavior (Burgess, 2001).

Burgess (2001) analyzed the social science model of religious education with six dimensions: aim, content, teacher, learner, environment, and evaluation. From the

perspective of the social-science model, the substantive contents of religious instruction include: cognitive content, affective content, product content, process content, verbal content, nonverbal content, lifestyle content, and unconscious content (Lee, 1985). The major theoretical approaches to teaching religion include: the teaching theory, the dedication theory, the proclamation theory, the dialogue theory, the blow theory, the witness theory, the authenticity theory, and the personality theory. The teaching theory is set upon the empirical causal relationships between the antecedent pedagogy of the teacher and the consequent performance of the student. The dedication theory holds that the dedication of the teacher is the most critical in religious instruction. The proclamation theory emphasizes the transfer of solid product content. The dialogue theory holds that the desired modified religious behavior of the student originates from an interactive teacher-student relationship. The blow theory suggests that the basic causal variable involved with religious instruction is the incomprehensible action of the Holy Spirit. The witness theory suggests that the student's behavior will follow religious lines if the teacher can witness the supreme being's message in word, deed, and life style. The authenticity theory suggests that the basic causal variable involved with religious instruction is the authentic, now-and-here manifestation of the teacher's real personality. The personality theory holds that the personality of the teacher is the sole basic variable on religious instruction (Lee, 1973).

Organization of this Dissertation

This dissertation consists of five chapters. Chapter I is the "Introduction," which introduces the literature gaps for this study, the purpose and significance of the study, defines terminology and study scope, submits research questions, and demonstrates the

theoretical framework. Chapter II is a "Review of the Literature," which presents literature related to this study in four categories: religion, religious education, religion in higher education, and Buddhism in the United States. Chapter III is the "Research Design," which explains the methodology for this study, the site and participant selecting, describes data collection and analysis, and discusses the validity and reliability for this study. Chapter IV is the "Findings," which presents the collected data in seven themes: (1) teacher, (2) student, (3) content, (4) environment, (5) evaluation, (6) experience of Buddhism, and (7) points of view. Finally, Chapter V is the "Discussion, Conclusions, and Recommendations for Future Research."

CHAPTER II

REVIEW OF THE LITERATURE

Introduction to the Literature Review

Since there is a small amount of literature directly talking about Buddhist education in American universities, this literature review was conducted along the two concepts closest to the topic of this study: religion and higher education. Below is the literature map:

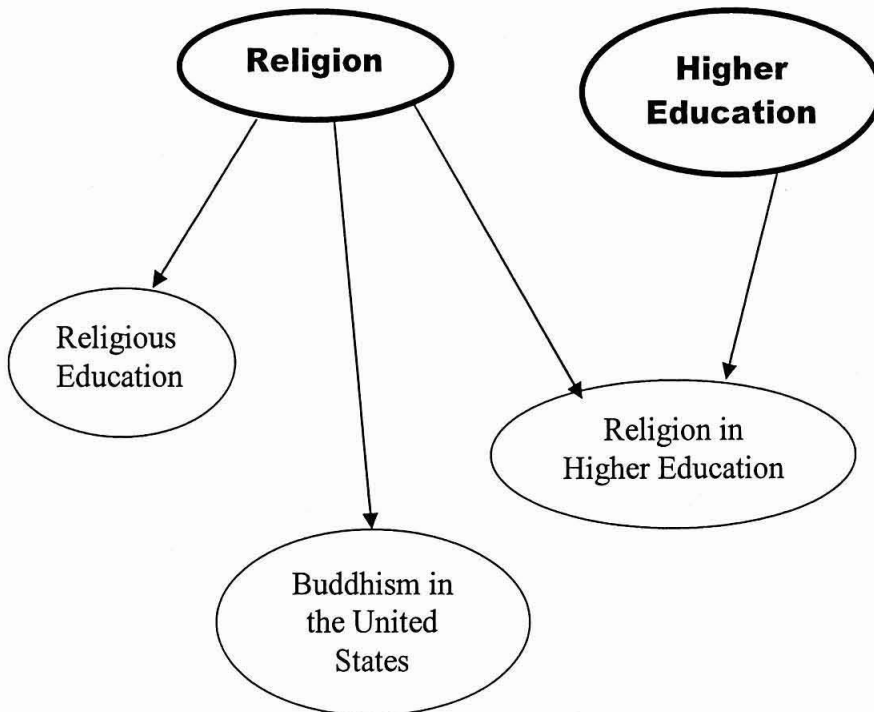


Figure 1. The literature map.

Religion

Definition

Collins COBUILD English Dictionary for Advanced Learners (2001) defines religion as “belief in a god or gods and the activities that are connected with this belief” (p. 1303). Swidler and Mojzes (2000) defined religion as “an explanation of the ultimate meaning of life, based on a notion of the transcendent, and how to live accordantly” (p. 7). Kennedy (1984) explained religion as “a system of beliefs about reality, existence, the universe, the supernatural or the divine and practices arising out of these beliefs. These practices usually include worship and a moral code, and often prayer, contemplation, obedience or meditation” (p. 155).

Momen (1999) gave three types of definition of religion. The first type was substantive or metaphysical definition: “Religion is that human activity that acknowledges the experience of another reality transcendent to immanent within this physical world and that seeks to describe and put human beings into a correct relationship with that reality, in ways that may involve correct knowledge, beliefs and values, correct personal and social activity, correct ethics, correct law, or participation in correct social institution” (p. 27). The second type was symbolist definition: “A religion is a system of symbols that creates a universal order that is so cohesive, coherent and compelling that it becomes ‘reality’ for the social group that adopts that religion” (p. 28). The third type was a functional definition: “Religion is that which provides humanity with a worldview which unifies society, which provides a moral code, and within which human beings can orient their lives” (p. 28).

Dimensions of Religion

Smart (1996) indicated seven dimensions of religions. The first one is the ritual or practical dimension which involves such activities as meditation, worship, sacrifice, pilgrimage, healing exercises and sacramental rites. The second one is the doctrinal or philosophical dimension which interacts dialectically with the previous one because doctrine directs practice and practice in turn helps the experience of the force of doctrine. The third is the mythic or narrative dimension related with religious stories. The fourth is the experiential or emotional dimension involved in some critical religious experiences such as the enlightenment of the Buddha and the prophetic visions of Muhammad. The fifth is the ethical or legal dimension in which religious traditions or sub-traditions affirm some ethical and legal imperatives. The sixth is the organizational or social component in which all traditions manifest themselves in society, either as separate organizations with religious professionals such as priests, gurus, and rabbis, or as coterminous with society. The last one is the material or artistic dimension in which religions express themselves typically in material creations such as chapels, temples, divine statuary, and pulpits.

Swidler and Mojzes (2000) suggested that religion contains four parts (4 C's): creed, code, cult, and community-structure. The first C, "Creed," meaning the cognitive dimension of a religion, is everything which explains the ultimate meaning of life. The second C, "Code," meaning the code of behavior or ethics, includes all the customs and rules of action which followers need to follow. The third C, "Cult," meaning all the ritual activities, links the followers and the transcendent. The last C, "Community-structure," meaning the relationship of followers, can vary widely, from a very egalitarian relationship, through a republican structure, to a monarchical structure.

Religious Dialogue

Charaniya and Walsh (2001) conducted a study about interpreting the experiences of interreligious dialogue. The purpose of this study is to investigate the learning nature that occurs when different religious persons attend interreligious dialogue. The literature review presented by the authors is limited. The research design was collaboratively qualitative, for the study was within the interpretive-constructivist frame. The study was collaborative in at least three ways: (1) the authors were co-researchers, (2) they were participants within the study, and (3) they used the Collaborative Inquiry Metaphor Creation and Analysis Method (CIMCAM) in their focus group interviews (Charaniya and Walsh, 2001).

The criteria set for selection of individuals attending their dialogue group was that they currently are attending interreligious dialogue and have been doing so for at least one year; that they can reflect on and discuss openly about their experience; and that they are committed to one religion and are open to learning about another. Data were collected (1) on the researchers' own learning as participants and co-researchers during interreligious dialogue, (2) through individual and group interviews, (3) through observation and facilitation of dialogue groups, and (4) through documents (Charaniya and Walsh, 2001). The major finding of Charaniya and Walsh's study is that there are four experiences motivating people to participate in interreligious dialogue: (1) the continuous satisfaction of intellectual curiosity and the component of surprise in learning new things; (2) a sense of moving from an integral to a multidimensional recognition of others; (3) a sense of wonderful friendship through significantly different interpersonal relationship; and (4) a sense of touching a wellhead of generativity which is life

confirming and optimistic in posture (Charaniya and Walsh, 2001). In this study, all experiences of interreligious dialogue showed as positive. Another study is needed to explore what negative experiences may exist within interreligious dialogue.

There are many forms of Buddhism in the United States and this has provided excellent opportunities for Buddhist practitioners of different systems to exchange their ideas creatively. This also causes the unique American religious experience. Buddhists, Jews, and Christians have interfaith dialogue at the same time. People who attend America's churches and synagogues are introduced to the basis of Buddhism through this kind of dialogue. This religious dialogue also inspires religious people to engage themselves in religious renewal (Seager, 1999). The Religious Life Council (RLC) of Princeton University was founded in 2001 to help understanding and improve respect among different religions and to broaden the conversation on critical religious issues. Through interfaith dialogue, members of RLC can deepen their understanding of their own religions (Graef, 2005).

Religious Education

Dimensions of Religious Education

Hill (1988) introduced 9 dimensions of religious education: (1) religion, (2) faith, (3) theology, (4) educational theory, (5) culture, (6) freedom, (7) spirituality, (8) social justice, and (9) approaches to the scriptures. In the dimension of religion, how religious educators approach their task is affected by the consideration of religion as both an objective, created structure and a subjective, individual phenomenon. In the dimension of faith, religious educators help individuals have faith, foster sprouted faith to maturity, and make attempts on transforming faith into the living, conscious, and active level. As a

complicated discipline, theology has various schools and approaches and has longer history than religious education. There are two major shifts in educational theory needed to be considered for religious education: the change from teacher-centered or content-centered education to student-centered education, and the move from passive learning to active learning. Culture, the way of life led by certain people, is always the context in which religious education is deeply affected by it. Obtaining freedom is a major purpose of religious education. Religious educators have to enrich and grow their own spirituality because they serve as resources for and models of vital spirituality. Social justice becomes an important part of religious education because it has been seen as critical to the mission of the church or temple in recent decades. It is a delicate matter and needs to be organized carefully to present modern approaches to the scriptures to young people.

Models of Religious Education

Burgess (2001) used six categories to describe and analyze models of religious education: (1) goal, (2) subject-matter content, (3) instructor, (4) learner, (5) environment, and (6) assessment. He introduced five models of religious education. The first one was the historic prototype model, reflecting the dominant worldview and religious convictions of the church, and focusing on educating succeeding generations for vital religious living and on incorporating people into the church or temple. The second one was the liberal model, rooted in the classical and liberal theology characteristic, in which theological judgments were required to make decisions of religious education aim, procedure, and evaluation. The third one was the mid-century mainline model, resulting from a reassessment of the assumptive fundamentals of the liberal model, perceiving religious education to function most effectively through a dynamic interaction within the religious

community. The fourth one was the evangelical/kerygmatic model (kerygmatic model means a model of emphasizing kerygma or Gospel), being considered as a renewal of some commitments characterizing the historic prototype model, in which the lectures and preaching became the ideal teaching paradigm. The last one was the social-science model, consciously sustaining a value-free relationship to theology when teaching religion, in which teaching acts more focus on how learners learn best in the learning process.

Jackson (2004) introduced two kinds of approaches to religious education: interpretive approaches and dialogical approaches. In interpretive approaches, he developed some methods for interpreting religious material, in particular drawing on insights from different perspectives of social anthropology. Instead of asking students to set aside their own presuppositions of different religions, these methods directly utilized their concepts and experiences. The student's own perspective is very important to the learning process because the interpretive approaches involve the learner in comparing his or her understanding with that of others. Although the dialogue approaches have some ideas similar to the interpretive approaches, it is much emphasized in the dialogue approaches that the learner is both an actor and a processor of ideas from others who are engaged in dialogue.

Multicultural Religious Education

Wilkerson (1997) defined multicultural religious education as the effort to develop multicultural values, attitudes, knowledge, and skills in the process of a lived religious faith. He also identified four goals for multicultural religious education: (1) to understand the church as a multiethnic and multilingual body, (2) to have positive attitudes toward religious diversity, (3) to be able to value and affirm one's own cultural

identity while interacting with other cultures, and (4) to appreciate different ways in which faith is expressed and experienced.

At the level of society, religion is approached with regard to its cultural context and related discussions about concepts such as nationality, community, and ethnicity. At the individual level, each person's religious or secular viewpoints or beliefs can be pointed out that they are related with cultural factors. Therefore, religious education has a critical relationship with multicultural education (Jackson, 2004). If multicultural religious education is considered sociologically, it needs to know (1) how the synergistic interaction between religion and society frames people's understandings of humanity as well as the operation of a viable multicultural religious education, (2) the extent to which an effective multicultural religious education has to affirm American cultural characteristics, and (3) that the aims of multicultural religious education have to reflect an ideologically based and analytic framework which appropriately envisions the required synergy between the traditions, theologies, and practices of religious communities (Jenkins & Kratt, 1997).

Religion in Higher Education

The Purposes of Higher Education

Wolff (1997) introduced four models of a university: (1) the university as a sanctuary of scholarship, (2) the university as a training camp for professions, (3) the university as a station of social service, and (4) the university as a factory for establishment humans. Long (1992) indicated three dimensions of purposes of higher education: (1) the maturation, enrichment, and identification of selfhood, (2) the discovery/construction, dissemination, extension of culture and knowledge, and (3) the

welfare of society. Kerr (1994) suggested five main purposes of higher education in the United States: (1) providing opportunities for the intellectual, ethical, skill, and aesthetic development of individual students, and providing campus environments which are able to help students constructively in their more general developmental growth, (2) advancing human capability in society extensively, (3) enlarging educational justice for the group of postsecondary age, (4) pure learning which can support intellectual and artistic creativity, and (5) through individual thought and persuasion to evaluate and renew the society.

Religious Studies in Universities

There are Departments of Religion/Religious Studies in public and private universities, colleges, or institutes in the United States. Those private colleges and universities with departments of religious studies usually have a historical relationship with Protestant Christian denominations. Some of these departments resulted from restructuring of studies previously limited to the Bible or Christianity, while others were started as totally new ones. These departmental histories can be mirrored by the main professional community for academic study of religion. Founded as the National Association of Biblical Instructors (NABI), it had become more extensive and was renamed as the American Academy of Religion (AAR) by the 1960s. Although higher education in the United States has been deeply impacted by diverse elements of Christian culture, institutions representing the interests of forced or recently voluntary immigrants to this nation are becoming a greater factor in shaping the academic study of religion (Thursby, 2004).

Secularization became one of the major concepts in American higher education after the Civil War when the research universities arose. The history of formation and acceptance of religious studies can be divided into three periods. The first period is the era of the origins of the research universities and when religious scholarship had to adjust to the claims of scientific manifestations. During the second period, Protestant scholars tried to show that it was not necessary for religious studies to be sectarian, and religious studies blossomed as an academic field. However, during the last period in the decades after 1965, the public acceptability of religious studies turned back to its sectarian roots (Hart, 1999).

Religious Lives in Universities

Hartley (2004) conducted a study of narrative and explanatory synthesis to analyze empirical research findings from studies which were conducted from 1989 to 2004 and examined the influence of attending college on students' religious lives. He reviewed the religious roots of American higher education and traced the gradual secularization of the academy. In the results of the study, Hartley demonstrated some important findings from previous empirical studies, such as declines in religious activity among college students, clues to the environmental and other factors which help religious growth, and religion often exerting a more potent strength among historically underrepresented or marginalized culture within the academy. Restrictions reported by Hartley are the limited number of studies examining the influence of attending college on students' religious lives, those studies focusing on monotheistic religions, insufficient study design and measures which can adequately capture the complexity and pattern of change in students' religious life, and little information about the effects of specific

campus cultures. He generated the following areas of future study: (1) better understanding the diversity of religious life on campus, especially non-monotheistic religious expression, (2) better understanding how various campus environments and cultures affect students' religious development, and (3) better understanding the relationship between student retention and religious faith and practice. Conclusions he made were that today's students have become more concerned with things spiritual and more interested in religious activities according to recent research findings. They also demonstrate more diverse religious affiliations and expressions. Research suggests that attending college does influence students' religious life. If college student affairs professionals pay more attention to faith development theory and findings from empirical research, they can develop better grounded policies and programs which will help students' religious development and campuses in broadly-inclusive and pluralistic climates (Hartley, 2004)

Smith (2004) suggested that religious knowledge can be incorporated into the curriculum in many ways for educators in college counseling and student affairs preparation programs. For example, the instructor can demonstrate the history of campus ministries and the key role many religious sects have played in establishing colleges when reviewing the history of college counseling and student affairs. When issues in student development are discussed, the roles that religion may play in those issues can be included. When the characteristics of college students are addressed, the role of religion can be presented as one of those characteristics. When the impact of different kinds of college environments are discussed, the instructors can lead a discussion of the impact of

an environment in which classes are canceled for one religious holiday and not for another.

Pargament et al. (1984) conducted an action-oriented, quantitative research to identify groups of college students who held different religious orientation and to assess the religious needs of college students for facilitating religious programs. A modified cluster sampling procedure resulted in the self-selected, data producing sample of 670 undergraduate students at a large midwestern universities, a response rate of 41 percent. Through a cluster analysis, they identified three groups of students who varied in religious orientation: unchurched, moderately involved, and highly involved. These three groups demonstrated considerably different religious needs. The unchurched group voiced needs which centered around personal and social religious growth. The needs of the highly involved group focused on traditional religious expression. The needs of the moderately involved group were broader, including those of the other two groups.

Role of Buddhism in Higher Education

Christopher Queen (1998) indicated that it is a custom that a professor of religion does not confess his or her personal beliefs but presents them in an impartial, scholarly manner. As he reported on the Harvard University conference "Buddhism in America: Methods and Findings in Recent Scholarship" held in May 1997, a Buddhist scholar who practices Buddhism is distinguished from a scholar of Buddhism who studies the practices of others. A Buddhist scholar who studies others is not necessarily more enlightened than a scholar who follows it. The conference participants were invited just because their research is related to Buddhism in America, no matter what their faith (Queen, 1998). Western scholars traditionally exploited the Eastern philosophical

resource as Western business people exploited material resources for economic purposes. They appropriated, rejected, and redefined Eastern philosophical capital as a way of cultural deforestation and conceptual divestment. This way changes the original meaning of knowledge (Timm, 1997).

Deberg (2001) described that Peter Martin taught Buddhist philosophy at West University, who liked to approach the course materials with emphasis on practice, the same way he learned them from Buddhist monks. The approach of Academia concerned with finding everything wrong did not benefit Martin. Academic objectivity was explicitly doubted by Martin, who believed that the best way to know Buddhism is the way the monks know it. Through inviting experts of different Buddhist traditions to his classes, such as directors of Buddhist centers, Buddhist nuns, and Tibetan monks, Martin tried to help students experience different Buddhist spiritual exercises. He emphasized that wisdom is the essence of Buddhism, while it is also the goal of liberal education, and that Buddhism, as the best thinking of the East, can help people think through their lives, become better people, and obtain more meaningful lives. Martin considered that the university needs to focus on giving students more meaningful lives, not just ways of getting graduate degrees in philosophy. Although some teachers in the religious studies department questioned Martin's teaching approach, there were others who agreed with him that religious practice and experience are very important in the classroom (Deberg, 2001).

Poterfield (2001) described that John Tanquary, a Buddhist scholar and practicing Buddhist, developed the ecumenical approach to the study of theology at East University. Tanquary's teaching was influenced by the spiritual practice and theological implication

of Buddhism. As a coeditor of a book on Buddhist theology, Tanquary wrote like a scholar of Buddhism and a Buddhist theologian. He taught Christian theology by starting with Buddhism. By means of Buddhism, his students were effectively absorbed in Christian theology. Students learned looking differently at the Christian issue in the perspective of Buddhism. With the assistance of Buddhism, students had a new understanding of sinfulness as well as of Christ. In the introductory course, Tanquary also compared Buddhist and Catholic attitudes toward transcendence, human nature, social movement, and the environment. Through courses of traditional Catholic theology, biblical studies, and Buddhism, the theology department of East University helped students understand that awareness of sacred reality was very important to complete human life (Porterfield, 2001).

Cherry (2001) described that Judith Lindfoot, a non-Buddhist teaching Buddhism at North College, tried to help students view a religion other than their own from the inside. Lindfoot described her teaching approach as that of a sympathetic outsider, explaining a tradition from within itself. It is believed that she was the first teacher taking such an approach to Asian religions after she took the place of missionaries teaching those religions from the viewpoints of Christian theology. In her classes, Lindfoot usually would play a role of advocate temporarily of the religion being studied so that her students could sympathize with the religious ideas or practices and realized them with proper attitudes; otherwise students might not realize those ideas or practices skillfully. However, in the next step, she would move to a more objective, analytical, and critical position to view the religion being studied. Many of her students were seeking to know what religions should say about the environment and social justice. She was confident

that her approach of sympathetic outsider to religion could satisfy those students. Some of her students were interested in something other or more than the academic study of religion. For example, they wanted to practice Zen meditation, but Lindfoot would refuse to become their meditation teacher. She would send this kind of student to Zen meditation practitioners in a nearby city (Cherry, 2001).

The Naropa Institute, located in the State of Colorado and now called Naropa University, a pioneer of Buddhist educational institutions, is described as a college with undergraduate and graduate programs which are Buddhist inspired and include nonsectarian liberal arts. It is named after a famous yogin in the eleventh century who was the abbot of Nalanda, which was a well known monastic university in North India. It was founded by Chogyam Trungpa Rinpoche in 1975. In the Naropa Institute, the pedagogical strategy is that Buddhist values and practices are transmitted in the model of American higher education. The Naropa Institute has its particular educational philosophy which combines academic discipline with meditative practice, and this is different from Buddhist studies in U.S. research universities. Developing accredited educational programs that mix contemplative practice with a liberal arts curriculum and the conferring of degrees, the Naropa Institute is different from Buddhist meditation centers (Williams & Queen, 1999).

In the Department of Religion, at the University of Florida, Mario Poceski was an assistant professor of Buddhist Studies, whose fields of interest were Chinese Buddhism (especially Chan), medieval Chinese history, and Chinese religions. He taught "Introduction to Buddhism," "Buddhist Meditation," "Buddhist Texts," "Chan/Zen Buddhism," and "Buddhism in American" in UFL from 2001 to 2004 (Poceski, 2004).

His course "Introduction to Buddhism" in 2002 was "an introduction to the doctrines, practices, and institutions that shaped the essential identity of Buddhism as a pan-Asian religion that transcended ethnic, cultural, and linguistic boundaries" (Poceski, 2002, para. 4). It also covered "the whole historical development of Buddhism in South Asia, including the formulation of key doctrinal tenets and religious practices during and following the time of the Buddha, the creation of the Buddhist canon(s), and the formulation of new religious ideals and philosophical systems by Mahayana. The spread of Buddhism outside of India (including America) was explored in the course. The interaction between Buddhism and other important cultural traditions was also mentioned and discussed" (Poceski, 2002, para. 4). Jason Neelis was another faculty involved in teaching Buddhism in the UFL Department of Religion. He taught "Buddhist Texts," "Indian Buddhism," "Introduction to Buddhism," and "Transmission of Buddhism" from 2002 to 2006 (Neelis, 2006). The Gainesville Buddhist Association (GBA) is a student organization in UFL, which provides Buddhist activities, such as Sutra study and local volunteer services, for the Buddhist students, faculty and staff or those who are interested in Buddhism at UFL (UFL Center for Student Involvement, 2006). The UFL library website lists some links related to Buddhism, such as "Resources for the Study of Buddhism," "Buddhist Studies WWW VL," and "Buddhism in the U.S." (UFL George A. Smathers Libraries, 2004).

Buddhism in the United States

Evolution of American Buddhism

Origin of Buddhism

Buddhism originated in India. From time immemorial, it has been and remains a part of the Indian scene that people are concerned with reality. They respect the basic instinct of human beings, and this pushes people to arrive at the highest spirituality (Snelling, 1998). Around 567 B.C., Siddhartha Gautama, the founder of Buddhism, was born in a small country below the foothills of the Himalayas. He got enlightenment when he was thirty five years old, and became the Buddha, known as Shakyamuni (Fields, 1992).

In the Christian theology system most schools, except some such as Anabaptists, follow the original sin concept (McLaren & Hunter, 2003). Unlike most of the Christian theology system, Buddhism emphasizes that all people are naturally good. The doctrine of Buddhism is like a vehicle which can deliver human beings through the river of life from the shore of defilement to the other shore of liberation. Therefore, anyone can become a Buddha if he or she can walk this path and share the experience with others (Alarid & Wang, 2001). The Four Noble Truths are the most fundamental of Buddha's teachings. The first Noble Truth is that suffering is the characteristic of life; the Second Noble Truth is that the cause of suffering is craving; the Third Noble Truth is that if craving ceases, then suffering ceases; and, the Fourth Noble Truth is that Eightfold Path (right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration), is the approach beyond suffering to liberation (Seager, 1999).

After Buddha's passing, 500 elders held the First Council to make three written collections of Buddhist canons. The Second Council, about one hundred years after Buddha's passing, was involved with the accusation that some monks had violated some monastic rules. A group of 10,000 monks who did not conform to the orthodox rules formed a Mahasanghika school spreading throughout northern India. The evolution of the Mahayana (great vehicle) was generated by this school and other similar schools. The Mauryan Emperor Ashoka spread Buddhism as far as Greece and south to Sri Lanka in the third century B.C. Cambodia, Thailand, and Burma followed Sri Lanka. These countries became the origin of Theravada or Hinayana. During the first century A.D. Buddhism was spread to China. At that time the monastic sangha (monastic community) was established, and both Hinayana and Mahayana sutras were translated into Chinese. Buddhism entered Japan, Korea, and Vietnam through China. Around the seventh century Buddhism was spread from India and Central Asia to Tibet (Fields, 1992).

Immigration

There are three processes contributing to the immigrant religious transformation in the United States: (1) accepting the form of assembly in the organizational ritual and structure, (2) returning to the foundations of theology, and (3) passing the traditional boundaries to recruit new members. Immigrants usually transplant their traditional religion to their new place in the process of settling and immigrating. Immigrants adjust their religions to the host country's social situations. They do not simply copy religious structures from the home countries and transfer them to the new countries. Therefore, transplantation affects transformation (Yang & Ebaugh, 2001).

“When immigrants establish facilities of worship in the United States, they are apt to structure those facilities along the model of U.S. Protestant congregations” (Yang & Ebaugh, 2001, p. 273). Warner called this situation “de facto congregationalism” in 1994. He indicated, “De facto congregationalism is a structure which is modeled on the congregational style of the reformed Protestant tradition, considering the congregation as a community which gathers voluntarily” (as cited in Yang & Ebaugh, 2001, p. 273). Warner considered that this “congregational mentality is most practical and it is like an unofficial norm in American religious life. In comparison with denominational hierarchies, congregationalism highlights the local community as a congregation, through which members of voluntary participation increase, community is more lay-centered, and functions of the religious community become more diversified” (as cited in Yang & Ebaugh, 2001, p. 273).

Immigration significantly affects American religious development. It has changed the landscape of American ethnicity, politics, and spirit over the long term. It also has reformed whole communities and the traditions of their religion. The importance of immigration can not be overstated for American Buddhism. Nyogen Senzaki and Sokei-an, the first Zen teachers in the United States, were immigrants. Many more Zen masters, Tibetan lamas, and Theravada bhikkhus (monks) were also immigrants and teachers of some of the most prominent leaders in the convert groups today. Immigration is not always a dramatic mass phenomenon. Sometimes just a few newcomers subtly affect a few individuals’ religious lives. Certainly mass immigration affects American religious history dramatically (Seager, 1999).

Globalization

Usually globalization is defined as a process in which things steadily progress globally over time and universally spread over place, and these situations seem mundanely inevitable. However, it also elicits one of the most profound revolutions in the world. There are three paradigms in which to view the role of religion in the globalization process: (1) the modernist perspective, (2) the post-modernist perspective, and (3) the pre-modernist perspective (Kurth, 1999). People with the modernist perspective think that all secularizations will ultimately look alike, and that different religions eventually will have an isomorphic philosophy. "The post-modernist perspective does not only reject the traditional pre-modern religions, but also rejects modernist structures of capitalism, bureaucracy, and even liberalism, in addition to modernist values of rationalism, empiricism, and science. The pre-modernist perspective is post-modern in its occurrence, but is pre-modern in its sensibility" (Kurth, 1999, Three Perspectives on Religion section, para. 13).

As Appadurai stated, cultural globalization is considered to be more reflexive, refracted, and multi-faceted, while economic globalization is considered to be homogeneous and uniform in managerial methods, economic policies, and the rules of market relationship (as cited in Lehmann, 1998). Sassen points out that "global market economies result in mass migrations of workers who move within or cross nation-state borders" (as cited in Yang & Ebaugh, 2001, p. 284). This causes the pluralism of ethnicity and religion in many countries of the world. For example, immigrants and their children make up most of the members of religious organizations in the international city of Hong Kong. Singapore has a variety of immigrants such as Chinese, Indians, and Malays that

compose its majority population. The metropolitan areas of China have added people of Southeast Asia, Russians, Europeans, and Americans, who work and live there (Yang & Ebaugh, 2001). "Religious changes in an area may easily affect other areas of the world because of the cosmopolitan circumstances and other social contexts that are similar to those of America" (Yang & Ebaugh, 2001, p. 284).

Some people believe that globalization does not mean people carry their culture and religion from one place to another. Differences between the global transformation and the local transformation seem evident. As Davie (2004) points out, the local area is different from a world in which global thought is continuously generated. For instance, Pentecostals moving from Ghana to the Netherlands connect two very different localities, because their migrations generate a relationship with each other. However, they are still local because the distinctness of each does not disappear, although they flow from one to the other.

Characteristics of American Buddhism

The American Buddhist Landscape

With Asian Buddhists immigrating to America in the past thirty years, Buddhism entered this country. In Los Angeles, for example, people can see the entire scene of Buddhism---Chinese Buddhism, Thai Buddhism, Korean Buddhism, Vietnamese Buddhism, Cambodian Buddhism, Sri Lankan Buddhism, and Tibetan Buddhism. Undoubtedly, the most complicated Buddhist city in the world is Los Angeles, which has a great diversity of Buddhist temples and meditation places that represent different types of Buddhism. Buddhists in Los Angeles can find their neighbors with much different Buddhist cultures that they had not met previously in Asia (Eck, 2001). The Buddhist

Churches of America (BCA) is the earliest organizational type of Buddhism in the United States. In the BCA services, whose hymn singing and sermons are similar to those of American Protestantism, it could be observed that the BCA has been assimilated into mainstream American society. Scholars of religion believe that rituals are windows through which they can see the larger religious worldview in a community. This ritual of BCA is just a glance at the landscape of Buddhism in America. Many kinds of American Buddhism and Buddhist rituals exist. Most of them have their Asian tradition, but also are adapted to the American culture (Seager, 1999).

In addition to the Asian form of Buddhism, there also are converts to Buddhism who are native-born Euro-Americans, African Americans and Hispanic Americans. Occupying half a block, the Zen Center of Los Angeles uses an automatic answering telephone system to tell callers the information about setting, retreats, studying, speeches, and directions to the center, and other Zen centers located in that area. Native-born Americans have been attracted to different forms of Buddhist practices offered by different Buddhist groups such as the Tibetan Dharmadhatu Center, the Vipssana sitting centers, and the International Buddhism Meditation Center. American-born meditation practitioners consider that rituals, such as lighting incense and shaking fortune sticks before the Buddha statue, are extraneous to the Buddha's teaching. This belief of American-born meditation practitioners is much different from the belief of Buddhists from Asia. The landscape of American Buddhism has formed for over one hundred and fifty years, and its diversification and rapid growth are amazing (Eck, 2001).

Americanization of Buddhism

As Buddhism was influenced by Taoism, Confucianism, and the imperial system in China, so it is being shaped by Christianity, science, and liberal-modernism in the United States. Global Buddhism concepts are absorbed by American people who thereby ingrain American thought-ways unfamiliar to it. It is in a special historical context that America encounters Buddhism, while Buddhism enters a stage of influencing the whole world in an unprecedented way. History demonstrates that America absorbs things touching it. Undoubtedly America will continue to assimilate Buddhism through its basic sense-making classification: Christianity, science, and liberal-modernism. This kind of assimilation is unavoidable and healthy in some ways. However, an effortless and aimless Americanization of Buddhism does not benefit either Buddhism or America (Prebish & Tanaka, 1998).

According to Wikipedia (2005), Alan Watts, from 1915 to 1973, was a famous interpreter of Asian philosophies in the United States, who wrote many books about Buddhism such as *The Spirit of Zen*, and *The Way of Zen*. In *The Way of Zen*, Watts (1989) indicated that “Zen Buddhism is a way and a view of life which does not belong to any of the formal categories of modern Western thought” (p. 1). He introduced analogies from cybernetic principles which were applied to the Zen practice. In his later work, he did not particularly concentrate on Zen Buddhism but considered himself as Taoist in spirit, and wanted to civilize and make more humane and warmhearted the post-Christian industrial culture of the modern West (Wikipedia, 2005). Watts In 1975, Fritjof Capra published the *Tao of Physics*, which explore the relationship between Eastern philosophy/mysticism and modern physics (quantum theory). In the *Tao of Physics*,

Fritjof indicated that the Eastern mysticism and modern physics are alike on considering the universe as an inseparable web. The interconnections of the universal web are dynamic and not static. In quantum theory, the dynamic aspect of matter reflects the wave-nature of subatomic particles. In relativity theory, the dynamic aspect of matter reflects that the being of matter cannot be separated from its activity. The dynamic properties of subatomic particles are very close to the apprehension of universal dynamic nature which is basic to all schools of Eastern mysticism (Haselhurst, 2005).

Since the 1980s the phrase “American Buddhism” began to be used for expressions of the dharma developing among converts in and around the 1960s counterculture. It also represented the dharma which was reshaped by continuous events in the 1970s and 1980s. It conveyed the messages that the innovations of converts were increasing special American forms of Buddhism. These special Buddhist forms could create new norms and become the wave of the future. About the same time, the phrase “Buddhism in America” was deliberately used to describe different expressions of Buddhism in this nation; some with regard to immigrants and others with reference to converts, and none of these different expressions of Buddhism could be considered a normative form. These two different phrases reflect a continuing controversy over which group represents standard Buddhism in the United States (Seager, 1999).

In other research, Chen (2000) conducted a study on Chinese-American children’s ethnic identity. The purpose of the study was to examine ethnic identity of Chinese American children. The research questions were what cultural factors indicated Chinese-American children’s ethnic identities, what the ethnic identities of these children were, and what were the implications of ethnic identities of these children. The literature

review was very thorough and detailed in comparing and contrasting theories about ethnic identity and acculturation models. Empirical studies of measuring ethnic identity were examined, leading to a major gap and conflict in the literature about measuring Chinese-American children's ethnic identity. This resulted in Chen's study modifying the Acculturation Rating Scale for Mexican-American (ARSMA), the Suinn-Lew Asian Self-Identity Acculturation test (SL-ASIA), and African Self-Consciousness Scale (ASC), to measure Chinese-American children's ethnic identity.

Chen (2000) used a non-experimental, descriptive, quantitative survey of Chinese-American children who lived in the Chicago and San Francisco Bay areas. A probability sampling plan which was clustered and convenient resulted in the self-selected, data producing sample of 285 (191 from the children, and 94 from their parents), 34% return rate of the children and 20% return rate of their parents. The Ethnic Identity Score was used to measure Chinese-American children's ethnic identity. Reliability estimates were Cronbach's alpha for internal consistency, and concurrent validity and construct validity were established. However, the relative low return rate of questionnaires affects the reliability and validity. Data collection procedures were described clearly. Findings answered the research question of Chinese-American children's identities by showing the mean score of ethnic identity at 3.05, i.e. bicultural identity (neither too Chinese nor too Americanized).

Berry's interpretation of this finding is that while these children participate in the larger American society, some degree of Chinese culture has been maintained (as cited in Chen, 2000). Strengths of the study reported by Chen are that the reliability and validity were discussed extensively and that the research method was reasonable efficient.

However, this description is doubtful because the return rate of questionnaires is relatively low. A limitation reported by Chen is that the results cannot be generalized to the whole Chinese-American society in the United States. According to the sampling, the survey has low return rate from the Chicago area because of the mailing method, and that some data did not show a normal distribution. He generated the following areas of future study: (1) replicating the study in other communities, (2) “formation process of Chinese-American children’s ethnic identities with qualitative approaches” (p. 92), (3) examining the “cultural factors and phenomena with both quantitative and qualitative techniques” (p. 92), and (4) exploring the “relationships between ethnic identities of the Chinese-American young generation” (p. 92), and their professional and political pursuits (Chen, 2000)

Chen’s findings are consistent with Berry’s theory about processes of acculturation. The strengths of this study are in research question answering of propositions in an acculturation model, the reliability and validity of Ethnic Identity Score of variables resulting in a high level of data quality, data analysis, and clearly defined procedures allowing replication. A limitation of this study is that findings are limited to Chinese-American children and the return rate of questionnaire is relatively low. Future studies should expand to different populations, such as African-American children, Japanese-American children, and European-American children, and compare their ethnic identities with particular Buddhist American practices.

Gender Equity

Munck, Dudley, and Cardinale (2002) conducted a study about comparison of cultural models of gender between Sri Lanka and the United States. The purpose of the

study is to examine what cultural modes of gender look like and the distinction of these cultural modes. The “hypothesis was that the difference in response patterns between the U.S. and Sri Lanka samples would be greatest, compared with other across country comparisons between males and females” (p. 227). They used a non-experimental, descriptive, quantitative survey of Sinhala Buddhist, Sri Lanka Muslims, and U.S. residents. The survey included nineteen questions about comparison of characteristics of gender. Their literature review, however, was neither thorough nor current in interpreting cultural models.

Munck et al. (2002) indicated that a non-probability sampling plan of convenience resulted in a data producing sample of 241 (69 Sri Lanka Muslims, 32 Sinhala Buddhists, and 140 U.S. residents). Consensus analysis, through which the informants were the variables and the questions were cases, was used to analyze the collected data. Reliability estimates were Pseudo-Reliability for internal consistency, and construct and criterion related with validity was established. Data collection procedures were clearly described. The Pseudo-Reliability for surveying Sri Lanka sample was 0.982. The Pseudo-Reliability for surveying the U.S. sample was 0.978. The Pseudo-Reliability for surveying both Sri Lanka and the U.S. sample was 1.028. Gamma-Coefficient significance matrix was presented for the nineteen questions for each of the comparison groups. The gamma value and significance value were illustrated for each question. Findings supported the hypothesis of Sri Lanka society being significantly more patriarchal than the U.S. society, by showing the U.S. sample having a significantly higher mean for rating attributes as equal for gender than for the Sri Lanka sample. The interpretation of Munck et al. for these findings was that “ratings of equality reduce the

importance of patriarchal values and practices in shaping cultural norms of gender” (p. 257). This led to the conclusions that there are different cultural models of gender and that the genders within a culture share these models. Strength of the study reported by Munck et al. is that consensus analysis and various statistical techniques were used to show “where distinctions or similarities lie and what a cultural model of gender may look like” (p. 259). Limitation reported by Munck et al. is that the data they collected are insufficient and may distort the informants’ meanings by their survey responses. Munck et al. (2002) suggested that a future study can use “more sophisticated survey protocols and more detailed ethnohistorical and ethnographic work” (p. 260) to realize the origins, evolution, and use of these cultural models of gender in daily life.

The findings of Munck et al. (2002) are consistent with cognitive anthropology and the cognitive sciences. The strength of this study are in hypothesis testing of propositions that a culture model is an inter-subjectively shared cognitive device which people of a culture use to orient themselves and to communicate each other, the reliability and validity of consensus analysis of variables resulting in a high level of data quality, data analysis, and clearly defined procedures allowing replication. Limitations in the study are in external validity where findings are limited to the population of Kutali village in Sri Lanka. Future studies should expand the population to a larger area in Sri Lanka.

A drive for Buddhist’s gender equity reflected that within the convert community egalitarian idealism plays a significant role. From the beginning of the transmission of Buddhism to America, women have acted as important and various characters. Concern about gender equity became sharper and more severe because of the wake of continuous

scandals such as sexual misconduct, immoderate utilization of drugs and alcohol, and misuse of power. These scandals were a wake-up call which made women seek transcendence by way of meditation in a gender-equal environment. Many women felt uncomfortable in some practice centers where the atmosphere was militant or militaristic, because the teachers trained in hierarchical monastic traditions created the surroundings of male-centered practice regimes. The liberation spirit, the reaction to those scandals, and feminist power in the general society united women together in the 1980s to make gender equity peak in the convert community (Seager, 1999).

Manifestations of American Buddhism

Major Buddhism Traditions

There are several major traditions of Buddhism in the United States:

(1) ***Chinese Buddhism in America.*** After the discovery of gold at Sutter's Mill, Chinese immigrants came to California in the 1860s. They established hundreds of Chinese temples along the California coastline within a short period of time (Prebish, 1999). The history of Chinese Americans is longer than that of other Asian Americans, and the first Buddhist temple in America was built by the Chinese. Although Chinese American Buddhist temples were built early, the Chinese Buddhist organizations at present are young, with most being about 25 years old. There are few non-Chinese participants in the organizations partially because of their relatively short history (Prebish & Tanaka, 1998).

(2) ***Shin Buddhism in America.*** Shin Buddhism arrived in the Hawaiian Islands in 1889. It arrived on the mainland of the United States in 1899. It is the Hanganji branch of the Jodo Shinshu sect, and has been a major institution in Japan. But Western culture

does not know Shin Buddhism so much as Zen, Tibetan or Theravadin traditions (Prebish & Tanaka, 1998).

(3) *Japanese Zen in America.* Shaku Soen, the first Japanese Zen monk, arrived in North America in 1893. The first formal Japanese Zen practice community did not open in the United States until 1959, although Zen has been of interest to American scholars since the first half of the twentieth century (Prebish & Tanaka, 1998). The first Japanese Zen temples were established in 1913 in Hawaii and on the mainland United States in 1922 (Williams & Queen, 1999).

(4) *Nichiren Buddhism.* Soka Gakkai International (SGI) in the United States, an energetic and proselytizing layperson's group of Nichiren Buddhism, was officially established in 1960 by a few Japanese immigrants. Its multi-ethnic membership increased to 330,000 persons before 2000 (Middleway Press, n.d.). There are three reasons why Nichiren Buddhism spread to non-Asians successfully. First, its practice centered on the core of the Lotus Sutra which resonates with the American cultural ethos. Second, it was spread in America by SGI. Third, it has a stubborn insistence that it is the only true Buddhism and others are not. This confrontational and proud status seems to attract those people who have a disaffected tendency (Prebish & Tanaka, 1998).

(5) *Tibetan Buddhism in America.* Tibetan Buddhism came to the United States in the early 1970s. This missionary activity was caused by the Chinese Communist occupation of Tibet and threatening the survival of Tibetan culture and religion (Prebish & Tanaka, 1998).

(6) *Korean Buddhism in America.* Seung Sahn, the first Korean Zen master living and teaching in the West, founded the Providence Zen Center in Rhode Island.

This center is the head temple of Kwan Um Zen School organized in 1983. This school practices a special version of “Action Zen” created by Seung Sahn (Prebish & Tanaka, 1998).

(7) *Vietnamese Buddhism in America.* In the wake of military losses in South Vietnam, the first Vietnamese Buddhist organization emerged in the United States after 1975. Vietnamese Buddhism has been growing rapidly in the last twenty years. There were about 160 Vietnamese Buddhist centers or temples in the United States by 1995 (Prebish & Tanaka, 1998).

(8) *Theravada Buddhism in America.* There were only two Theravada temples in the United States in 1974. After 1994, there were about 150 such temples dotting the landscape of American religion (Prebish & Tanaka, 1998). Buddhist Sangha Council of Southern California (BSCSC), the American Buddhist Congress (ABC), and the Buddhist Council of the Midwest (BCM), were the three ecumenical organizations which have fostered the Theravada Buddhist experience in the United States (Prebish, 1999).

(9) *Insight meditation in America.* Mahasi Sayadaw (1904-1982), a Burmese monk and meditation teacher, developed and propagated the systemization of insight meditation (vipassana meditation), which is the basis of the mainstream of the American vipassana movement (Prebish & Tanaka, 1998).

Psychological Applications of Buddhism

Fowler (1981) introduced a faith developmental model (faith development theory), which is influenced by Piaget’s cognitive development theory (Piaget, 1954, 1967, 1971, 1980) and Kohlberg’s moral development theory (Kohlberg, 1981, 1984). It also is formed by his own research which involved interviews conducted over a period of nine

years with 359 persons who ranged between 3.5 to 85 years old (as cited in Stanard & Painter, 2004). For three decades, Fowler's faith development theory has provided a theoretical basis for many research projects in religious developmental psychology. It also has caused a lively critical scholarly response from other religious psychologists (McDargh, 2001). For example, in 1999, Leak, Loucks, and Bowlin found that Fowler's approach had a problem with its investigative method which is considered cumbersome, and had difficulty with its categories which are too labored and elaborated (as cited in McDargh, 2001). The reformulation was made by the philosophical perspectives of Merleau-Ponty and Ricoeur, Noam's developmental perspective based on interpersonality, and Rizzuto's view of the psychodynamic development of religion (Streib, 2001). After discussing theological critiques of the faith development theory, McDargh (2001) summarized that the greatest usefulness of the theory, namely Fowler's understanding of faith as a human universal which is not always or necessarily religious in the content or context of faith, presents the greatest limitation of the theory for those theological critics.

Those who support Fowler's faith development theory point to his seven stages: "(1) undifferentiated faith (infancy); (2) intuitive-projective faith (early childhood); (3) mythic-literal faith (school age); (4) synthetic-conventional faith (adolescence); (5) individuating-reflective faith (young adult); (6) conjunctive faith (mid-life); and (7) universalizing faith (mid-life and beyond)" (Stanard & Painter, 2004, p.199). These seven stages of faith development are sequential and correlated with aging, but people may age and still stay at an earlier stage. Intervention is not required to make people mature to achieve the next stage. Basically, stages of faith development are correlated with aging.

For supporters of the theory, this model of faith development provides a viable basis for counselors to utilize when they are choosing proper therapeutic interventions. Counselors will know that it is helpful if in the beginning they assess the faith development stage of the client. The new experiences and exposures of college life may promote the client from the faith stage of an adolescent to that of a young adult, and this may cause the feelings of scare, anxiety, worry, and isolation. If the counselor can normalize the experience of the client, this will help reduce the negative feelings (Stanard & Painter, 2004). Actually, different religions have different characteristics in their faith and practice systems. When applying Fowler's faith development theory to a single religion, for example Buddhism, the theory needs to be adjusted to the characteristics of Buddhism which are different from those of Christianity. The faith development of the Buddhist is not totally the same as the faith development of the Christian.

Many of those who study and practice Buddhism are also interested in the Western psychotherapies, primarily those of Sigmund Freud (Snelling, 1998). After World War II, more and more American psychotherapists were interested in Buddhism generally or in Zen Buddhism particularly. The work of Dr. D. T. Suzuki (1870-1966) aroused their interest. Suzuki began his lectures at Columbia University in New York in the early 1950s. His lectures raised the attention of psychoanalysts and therapists such as Erich Fromm and Karen Horney, both considered as neo-Freudians, and Richard DeMartino. Suzuki and Fromm participated in a Zen Buddhism and psychoanalysis workshop during the summer months in Mexico in 1957. The workshop was supported by the Department of Psychoanalysis of the Medical School of the Autonomous University of Mexico. About fifty American and Mexican psychiatrists and psychologists

attended the workshop, and then Suzuki, Fromm, and DeMartino contributed writings which resulted in a book titled *Zen Buddhism and Psychoanalysis*, which was published in New York in 1960 (Snelling, 1998).

Socially Engaged

In January 1991, Buddhist teacher Joanna Macy guided some Buddhists and activists through a “Despair and Empowerment” workshop in San Francisco to involve in civic protest, public forums, and demonstrations against the United States bombing some cities in Iraq (Prebish & Tanaka, 1998). Glassman, who was the abbot of the Zen Community of New York, founded the Greyston Mandala in Yonkers, New York in July 1993, which included activities such as a bakery, Greyston Family Inn, other projects to help homeless or unemployed people, and AIDS care. These two scenes demonstrate the growing movement of socially engaged Buddhism in the United States (Prebish & Tanaka, 1998).

Chapter II provides an in-depth review of religion, religious education, religion in higher education, and Buddhism in the United States. Chapter III describes the research design: methodology, site and participants, data sampling, data collection, ethical considerations, data analysis, and validity and reliability.

CHAPTER III

RESEARCH DESIGN

Methodology

This is a qualitative research study that seeks to understand how American college students approach and learn Buddhism. Merriam (1998, p. 6) indicated that “Qualitative researchers are interested in understanding the meaning people have constructed, that is, how they make sense of their world and the experiences they have in the world.” The researcher is interested in how American students make sense of learning Buddhism and their experiences in learning Buddhism. Through doing this qualitative research study, the researcher can realize the model and characteristics of Buddhism teaching and learning in an American university.

This qualitative research study applied “clinical ethnography,” which can meet the methodological standards set for human science and seemly explore various human experiences in modern religion. Clinical ethnography is an applied and practical method which is useful to study the mutual constitution of persons and cultures. It is important to pay attention to the infinite compound of interactions and experience of persons and cultures which constitute human life. Mixing methodologies, clinical ethnography combines different data-collecting methods. However, in spite of a variety of methods, it constantly focuses on the impact of the reactions of the observer and subject (Metcalf, 1997). Ethnographies are reports which study the researcher’s subjective thoughts and those of the persons who give information to the researcher. The important thing is that the researcher communicates with real people, one to one or one to many. Then, through

interpersonal relationships people create and exchange meanings. Although clinical ethnography does not control the interview context as psychoanalysis, it can be strengthened by social observations (Herdt & Stoller, 1990).

Transference is an important issue to clinical ethnography. The ethnographer represents the analyst, while the culture and its members represent the analysand. The relationship of both partners is impacted by their unconscious and preconscious needs and thoughts. It can be labeled as transference for the interpreters, while labeled as counter-transference for the ethnographer. Transference and counter-transference result in distortions of the data and may affect the ethnographer's perception of the culture. It can crucially help the ethnographer understand the culture more exactly, if the ethnographer can examine the affection of transference and counter-transference. Because the culture, under study all the time, relies on the ethnographer to fill some role or need, the data will be distorted by transference on the cultural and individual level. The ethnographer must remain aware of this situation (Metcalf, 1997).

In this study, the researcher or ethnographer is a Buddhist monk from Taiwan, who might cause the analysands, the college teachers and students involved in Buddhism, to become interested in understanding the researcher. This situation could add more transference issues to the study. Therefore, the researcher was more aware of the situation of transference. To reduce the transference of the religious figure of the researcher, he emphasized that he is focusing on his Ph.D. study, and is seldom involved in Buddhist activities in South Florida. If the analysands are not so curious about the identity of the researcher, the transference has been reduced.

Site and Participants

The researcher chose Florida International University (FIU) to do this study. Eight students and four teachers were interviewed at FIU. In addition, to examine the differences of Buddhist education between a university and a Buddhist group, the researcher also interviewed two teachers and four members in Florida Buddhist Association (FBA). FIU was chosen because it has a Department of Religious Studies, Buddhist communities, and it is convenient for the researcher to access the data. FBA was chosen because it is close to the FIU campus and it has some connection with FIU.

Florida International University

Florida International University (FIU) is one of Florida's eleven state universities, and also Miami's first public four-year university. In 1972, it opened for classes with 5,667 students. This record was the largest opening day enrollment in the United States. Now, there are more than 800 full-time faculty, more than 36,000 students and 110,000 alumni. This situation makes it presently the largest university in South Florida (FIU, 2006d). FIU "offers more than 200 bachelor's, master's and doctoral programs" (FIU, 2006d, para. 3), which are distributed among "17 colleges and schools, such as Accounting, Arts and Sciences, Business Administration, Computing and Information Science, Continuing and Professional Studies, Engineering & Computing, Health and Urban Affairs, Hospitality and Tourism Management, Journalism and Mass Communication, and Policy and Management, Public Health and Social Work" (FIU, 2006d, para. 3).

Florida International University offers some credited courses about Buddhism through the Department of Religious Studies, the Department of Philosophy. For example, there are “Zen and the Art of the Tea Ceremony” in the former (FIU Department of Religious Studies, 2006b), and the “Philosophy of Buddhism” in the latter (Chung, 2006). It also offers some non-credited classes through the Academy for Lifelong Learning, such as “Introduction to Buddhism” (FIU Academy for Lifelong Learning, 2006). Some lectures about Buddhism, such as “Zen for the West, the West for Zen,” are announced in the Institute for Asian Studies (FIU Institute for Asian Studies, 2006).

His Holiness the 14th Dalai Lama of Tibet visited FIU and delivered a lecture “Compassion---The Source of Happiness” on September 22, 2004. This was his second visit to FIU. His first was in April of 1999 when he was awarded an honorary doctorate in divinity and blessed the Peace Monument at FIU-University Park (FIU, 2004). The Dalai Lama’s saying, “In the modern education system, you pay attention to the proper development of the brain. But you do not pay adequate attention to the development of the warm heart. So some sort of combination, the development of the good heart, the warm heart, and the development of the good brain, these must go together,” which was given at Florida International University on April 16 in 1999, serves as the inspiration of the Center for the Study of Spirituality at FIU (Center for the Study of Spirituality, 2006a, para. 1).

The mission of The Center for the Study of Spirituality (CSS), a multidisciplinary institute located within the College of Arts and Sciences, is to “(1) to support faculty and

student research about spirituality; (2) explore the applications of spirituality to the professions such as medicine, education, psychology, and the performing, literary and fine arts; (3) infuse the critical study of spirituality across the curriculum” (Center for the Study of Spirituality, 2006b, para. 1). Dr. Nathan Katz, who first met the Dalai Lama in New Delhi in 1973 and studied with him during 1978, serves as the Director of the CSS. The CSS eventually will house six Institutes: (1) Institute on Spirituality and Health, (2) Institute on Spirituality and Education, (3) Institute on Spirituality and the Environment, (4) Institute on Spirituality and the Arts, (5) Institute on Spirituality and Psychology, and (6) Institute on Spirituality and Entrepreneurial Ethics (Center for the Study of Spirituality, 2006b).

One of the functions of the CSS is to “offer a vigorous lecture series, bringing to our campus both scholars of spirituality and articulate practitioners of spiritual traditions” (Center for the Study of Spirituality, 2006b, para. 6). Up to now, the CCS has offered several lectures related to Buddhism such as “World Peace through Inner Peace” by H.H. the Dalai Lama, “A Dialogue on Reincarnation: Perspectives of Contemporary Psychiatry and Traditional Buddhism” by Brian Weiss, M.D. and Geshe Lhakdor, “Tibetan Death Yoga” by Khyimsar Rinpoche, and “White Collar Zen – A Reading and Discussion” led by Professor Steven Heine (Center for the Study of Spirituality, 2006c).

Florida Buddhist Association

The Florida Buddhist Association (FBA) is located in Miami. According to Kuang-Hsi Wu who is the director of FBA, FBA was founded by David Tsen in the 1980s. Now, there are about ten people who go to FBA’s weekly regular activity which includes chanting, meditation, and studying Buddhist sutras. As special events, FBA

invites some Buddhist monks, nuns, or teachers who may come from different countries and belong to different traditions, to give lectures or guide practice or retreats. For example, FBA invited Meditation Master Pha-Auk Sayadaw from Myanmar (Burma) to lead a meditation retreat in Miami in April, 2006. There are about twenty to a hundred people joining such special events. FBA also cooperates to hold some Buddhist activities such as Florida Buddhist summer camp with other Buddhist groups.

Data Sampling

The following criteria were used to choose the sample:

- (1) Individuals who study, work, or teach at Florida International University, and are involved in learning or teaching Buddhism through Buddhism courses or Buddhism-related activities, such as meditation and retreats.
- (2) Individuals who go to the Florida Buddhist Association to teach or learn Buddhism.

Data Collection

Like ethnography in general, clinical ethnography urges a whole compound of data-collecting methods which may include participant-observation, dynamic interviews, background research, and the presence of the ethnographer in the cultural environment under study. All available kinds of ethnographic methods were applied. Participant-observation is critical to clinical ethnographic study although anthropologists and sociologists have not agreed on what it means and whether it can be actually practiced (Metcalf, 1997). Some human scientists believed that through passivity an anthropologist

could participate in cultural activities and remain neutral, while others denied the possibility. Although it is not possible for the ethnographer to truly become a complete member of the culture, this does not nullify the ethnographer's participation in the cultural activity. Although it is unavoidable that the course of events will be influenced when one tries to observe those events and has to engage in the process of making meanings, many sociologists still emphasize that "participant-observation" has its effectiveness and validity. Clinical ethnographers have unflinching confidence in the data resulting from the reciprocal interaction (Metcalf, 1997). In this study, classroom and activity participant-observation, teacher interviews, and student interviews were the major methods of data collection. In addition, course syllabi, outlines, examination results, slides, tapes, digital files, and handouts were collected as data. Student evaluations of the course and of the teacher's teaching were also collected as data, when available.

Participant-Observation

The researcher attended all possible scheduled lectures and activities for several weeks (from June 27, 2006 to July 22, 2006) at FIU. Three to five lectures of activities were audiotaped to record exactly what teachers and students say or do. Then the audiotapes were transcribed. Field notes were taken during the classes or activities.

FIU Student Interviews

The FIU student interviews took place in classrooms or other places on or around campus. The interviews began by verifying that each participant met the criteria. Then

the demographic data were collected, such as age, ethnicity, gender, original residence, and year in school. The demographic data were organized into charts or graphs so that the reader would easily understand the demographic situation of the participants. The remainder of the interviews focused on open-ended, topical questions concerning the motivation and experience of learning Buddhism, and the impact on life after learning Buddhism. Each student interview was audiotaped and transcribed. Analytic memos and contact summaries were also written following each interview. The student interview protocol (see Appendix A) was semi-structured so that the researcher could ask set questions and yet follow the cues from the students.

FBA Member Interviews

The methodology for FBA member interviews was similar to the FIU student interviews. The FBA member interview protocol (see Appendix B) was semi-structured so that the researcher could ask set questions and yet follow the cues from the members.

Teacher Interviews

Basically, the methods of teacher interviews were the same as those of student interviews. However, the open-ended, topical questions focused on what teachers teach, their experience of teaching Buddhism, and their understating of students' learning. The teacher interview protocol (see Appendix C) was semi-structured so that the researcher can ask set questions and yet follow the cues from teachers.

Ethical Considerations

Loss of confidentiality of participants and possible embarrassment are the primary ethical concerns for this study. To reduce these risks, this study was approved by the Institutional Review Board (IRB), who required the researcher to obtain FIU's and FBA's permission letters, and to have the participants sign the consent forms before conducting the research. This study kept the participants confidential by using aliases when referring to them. Every effort was made to maintain the confidentiality of each participant in this study. Only the researcher knows the participants. During the interview, the participant was given a fictitious name (or code number). Data were coded with that fictitious name. Data are stored in locked files and will be destroyed after five years. All information has been held in strict confidence and will not be disclosed unless required by law or regulation.

Data Analysis

Data analysis took place with data collection. The first step was "data managing" which consists of writing notes, sequencing all notes with labels, labeling notes according to type, making sure data are complete and legible, and beginning to note themes and patterns that emerge. The second step was "reading/memoing" to become familiar with the data and to identify potential themes. The third step was "describing" to examine the data in depth to provide detailed descriptions of the setting, participants, and activities. This step provides the true pictures of the setting and the events happening in it. The fourth step was "classifying," to categorize and code pieces of data and group them into themes. Similar concepts were organized into a category which became a classification of

concepts or ideas. The final step was “interpreting,” to interpret and synthesize the organized data into common written understandings or conclusions according to the data (Gay & Airasian, 2003).

After the single-case analysis, the cross-case analysis was conducted.

Abrahamsson (2002) indicated that through cross-case analysis the comparison of multiple cases could be conducted in different ways, which were not available within the single-case analysis. By searching similarities and differences among cases, or by classifying the data according to data sources, the case comparison might prevent predefined categories.

Validity and Reliability

Researcher bias and reactivity are two important threats to the validity of this study (Maxwell, 2005). The researcher is a Buddhist monk with a strong Chinese Buddhism background and a high expectation of the development of American Buddhism. This situation may influence the conduct and conclusion of this study. Creswell (2003) indicated that validity and reliability in qualitative research do not carry the same connotations as they do in quantitative research. Lincoln and Guba (1985) proposed “trustworthiness” as alternative terminology for validity and reliability in qualitative study (p.300). They defined trustworthiness as how researchers can persuade their audiences that their findings are worthy of notice, and worthy of thinking about. Trustworthiness could be specified into four standards: confirmability, credibility, dependability, and transferability.

Barnard (2004) conducted a qualitative study, using an external auditor to assess the confirmability, using prolonged engagement, member checking, and peer debriefing to enhance the credibility, using an internal auditor to establish the dependability, and using rich and thick description to achieve the transferability. An external auditor is a person who is new to the research and the researcher and can provide an assessment of the research at the conclusion of the study or throughout the whole process of research. Prolonged engagement means spending extended time in the field of the study. Member checking means taking specific descriptions or the final papers back to participants so that they can check whether those descriptions or papers are correct or not. Peer debriefing means activities involved in locating a person or persons who can review and ask questions about the study so that it can resonate with the audience (Creswell, 2003). The researcher of this study applied thick description, an internal auditor, an external auditor, peer debriefing, and member checking, to enhance the trustworthiness of this study.

Johnson (1997) suggested 13 strategies used to promote qualitative research validity. The researcher used several of them to promote the validity of this study. The first strategy is the researcher as detective. The researcher searched carefully for evidence about cause and effect. The second strategy is extended fieldwork. When possible, the researcher collected data from his Buddhist friends who are or were in American universities over an extended period of time. The third strategy is low inference descriptions. The researcher phrased the descriptions very close to the participants' accounts and the researcher's field notes. Verbatims (direct quotations) were used as frequently as possible. The fourth strategy is data triangulation to use multiple data

sources, students, teachers, and different schools, to understand the situations of college students learning Buddhism. The fifth strategy is participant feedback. The researcher's interpretations and conclusions were verified or discussed with the actual participants or other members of the participant community. The sixth strategy is reflexivity "which involves self-awareness and critical self reflection on the researcher's potential biases and predispositions" (p. 284) which may affect the research processes and conclusions.

Chapter III describes the research design which includes methodology, site and participants, data sampling, data collection, ethical considerations, data analysis, and validity and reliability. Chapter IV explores findings which are demonstrated in the collected data by eight themes: aim, teacher, student, content, environment, evaluation, experience of Buddhism, and points of view.

CHAPTER IV

FINDINGS

According to the corrected data and referring to six dimensions of religious education proposed by Burgess in 2001 (aim, content, teacher, learner, environment, and evaluation), the findings can be presented in the following themes: (1) Aim, (2) Teacher, (3) Student, (4) Content, (5) Environment, (6) Evaluation, (7) Experience of Buddhism, and (8) Points of view. Some themes were presented in the order of “FIU,” “FBA,” and “Comparison,” so that the uniqueness of Buddhist education in FIU can become more obvious.

Theme 1: Aim

FIU

As explained by the FIU Department of Religious Studies, the Religious Studies major “is designed to allow students to focus either (1) on comparative topics, using a critical approach to understanding religious phenomena and their relation to society in a broad cultural context, or (2) on the theory and practice of a specific religious tradition in its historical setting” (FIU Department of Religious studies, 2006a, para. 2). Taking the course of “Zen Buddhism” for example, its goals are to give students the ability “to (1) understand the history and formation of Zen in East Asia; (2) know the main teachings and practices; and (3) have a critical approach to institutional functions” (Heine, 2006, p.1).

FBA

As described in the document of “Introduction to Florida Buddhist Association,” the objectives of FBA are: “(1) to promote and to practice the Buddha Dharma, (2) to

spread the Buddha's teaching, and to realize the spirit of the Mahayana Bodhisattvas ('Bodhisattva' is a Buddhist terminology, meaning a sentient being who vow to practice Mahayana Buddhism, deliver other sentient beings from sufferings, and finally is able to become a Buddha), and (3) to apprehend the dharma without the exclusion of any school of sects" (FBA, 2006, para. 1).

Comparison

- (1) FIU emphasizes Buddhist knowledge, while FBA emphasizes Buddhist practice. For example, the course of Zen Buddhism only wants students to "know" the teachings and practices, while FBA wants its members to practice the Buddha dharma.
- (2) FIU wants to stay in a neutral position to all kinds of religion, while FBA wants to "promote" and "spread" Buddhism. Although both of them want to learn and understand Buddhism, their attitudes are quite different.

Theme 2: Teacher

FIU

The instructors (teachers) involved in teaching Buddhism at Florida International University (FIU) could be divided into two types: (1) the faculty members for regular classes (see Appendix D), and (2) the guest speakers or instructors for lectures or activities (see Appendix E).

Faculty Members

As described in the FIU web site (FIU Departments, 2006), there were eleven faculty members (including adjunct faculty) involved in teaching Buddhism. There were three female and eight males (see Figure 2). There was one in the Department of

Philosophy, and there were ten members in the Department of Religious Studies (see Figure 2). Table 1 lists their biographical information such as gender, educational degree, and teaching courses.

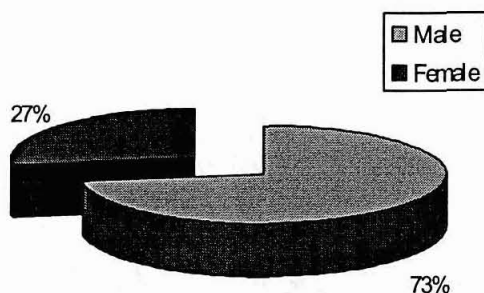


Figure 2. Gender percentage of FIU faculty members involved in teaching Buddhism.

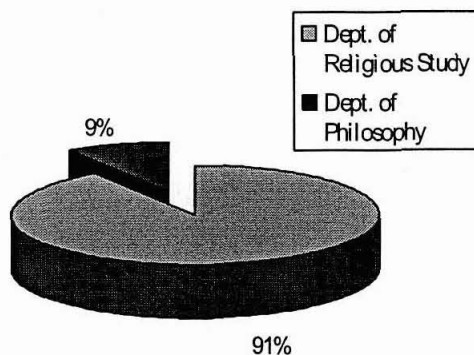


Figure 3. Department percentage of FIU faculty members involved in teaching Buddhism.

Table 1

A Profile of FIU Faculty Members Involved in Teaching Buddhism

| Gender | Degree | Department and Teaching Courses |
|--------|--|---|
| Female | | |
| 1 | Ph.D. Columbia University/ Union Theological Seminary | Dept. of Religious Studies: (1) Women in Buddhism (Women and Religion), (2) Religious Ethics |
| 2 | Not Available (N.A.) | Dept. of Religious Studies: (1) Women and Religion, (2) Religion: Analysis and Interpretation, (3) Studies in World Religion |
| 3 | Graduate student | Dept. of Religious Studies: (1) Religion Analysis, (2) Comparative Religions |
| Male | | |
| 1 | M.A., M.T.S., Harvard University | Dept. of Religious Studies: World Religions |
| 2 | Ph.D., Temple University | Dept. of Religious Studies: (1) Japanese Religions, (2) Comparative Religious Thought, (3) Religion and the Social Sciences |
| 3 | Ph.D., Emory University | Dept. of Religious Studies: (1) Contemporary Religious Thought, (2) Religion and Science |
| 4 | Ph.D. Temple University | Dept. of Religious Studies: (1) South Asian Religions, (2) Buddhism, (3) History of Religions |
| 5 | Ph.D., Catholic University of America | Dept. of Religious Studies: (1) Myth and Ritual Studies, (2) Religion in America, (3) Religion and Culture |
| 6 | Ph.D., University of Miami | Dept. of Religious Studies: (1) Japanese religions, (2) Zen and the Tea Ceremony |
| 7 | Ph.D., Michigan State University | Dept. of Philosophy: (1) Philosophy of Buddhism, (2) Eastern Philosophical and Religious Thought, (3) Chinese and Japanese Philosophy, and (4) Indian Philosophy |
| 8 | Not Available (N.A.) | Dept. of Religious Studies: Religion in Asia |

In the FIU Department of Religious Studies (DRS), the total number of faculty members (including adjunct faculty) is 16, with 10 of them involved in teaching Buddhism (see Figure 4). More than half of the faculty members of the FIU Department of Religious Studies were involved in teaching Buddhism.

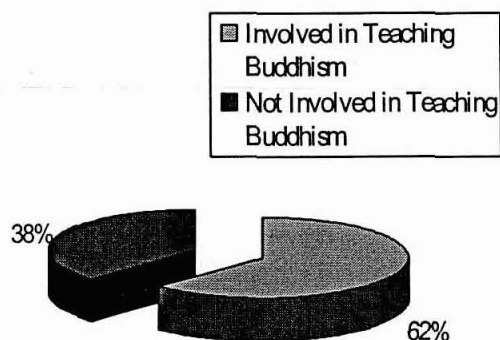


Figure 4. Percentage of DRS faculty members at FIU involved in teaching Buddhism.

Guest Speakers

As described in the FIU website (Center for the Study of Spirituality, 2006c) and the activities the researcher participated in at FIU, there were eight guest speakers who delivered lectures related to Buddhism. All of them were males. Five of them were clergymen, while three were lay people (see Figure 5). Because most of the guest speakers were clergymen and all of them were male, the Buddhist lecturers seemed very religious, and unequal on the gender-distribution. Table 2 lists their biographical information such as gender, background, and lectures at FIU.

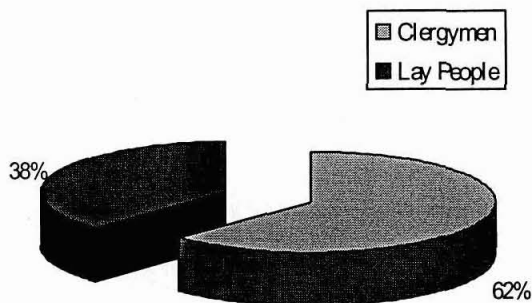


Figure 5. Clergymen and lay people percentage of guest speakers for Buddhist lectures at FIU.

Table 2

A Profile of Guest Speakers for Buddhist Lectures at FIU

| Gender | Background | Lectures at FIU |
|--------|--|--|
| Female | | |
| 0 | Not Available (N.A.) | N.A. |
| Male | | |
| 1 | (1) The spiritual leader of the Tibetan people; (2) the winner of the 1989 Nobel Peace Prize. | (1) "Compassion---The Source of Happiness," (2) "World Peace through Inner Peace" for the Center for the Study of Spirituality (CSS) |
| 2 | Has studied under Buddhist lamas and has received various empowerments and teachings from many different Buddhist traditions since 1995. | "Introduction to Buddhism" for the FIU Academy for Lifelong Learning |
| 3 | A Buddhist monk from Taiwan, and been the Dean of Yuan Kuang Buddhist College in Taiwan | "Buddhist Meditation" for a regular class |
| 4 | A Tibetan monk born in Yakra, Western Tibet in 1956. | "A Dialogue on Reincarnation: Perspectives of Contemporary Psychiatry and Traditional Buddhism" for the CSS |
| 5 | (1) The founder of the Tibetan Yungdrung Bön Study Centre, (2) an eminent teacher of the Yungdrung Bön spiritual tradition. | (1) "Tibetan Death Yoga," (2) "Death, Rebirth and the In-Between" for the CSS |
| 6 | An American attorney living in Japan. | "Zen for the West, the West for Zen" for the Institute for Asian Studies (IAS) |
| 7 | (1) Born in Prague, Czechoslovakia in 1949, (2) received the traditional Theravada Bhiksu Vinaya in 1987 in Sri Lanka | "Why Meditate?---A Buddhist Perspective" for the IAS |
| 8 | (2) Associate Professor of Spanish. | "Esoteric Buddhism in the Works of Juan Varela" for the IAS |

Interviewed Instructors

There were four instructors interviewed at FIU. One was female, and the others were male. There was one between thirty and forty years old, and three between fifty and

sixty years old. The average age was 49.25 years old. Two of them were Caucasian, while the other two were Hispanic.

Prof. Scholz (all names of the participants were changed to keep their confidentiality) was interviewed in a Ramada Inn in Orlando, where the researcher assisted at a Buddhist summer camp, and Prof. Scholz came back to her hometown for vacation. When she taught Asian religion classes, she liked to target continents (country groups), such as India, China, Southern Asia, and Eastern Asia. She explained, "My teaching strategy is to define religion based on country groups, so that students can really relate those countries and make connections in different aspects, especially historically." She also liked to bring the current news to her classes and question the students. For example, she said, "Taiwan wants to become separate away from China, you know, how does this situation apply to religions? How do they deal with current affairs politically? What kinds of things would happen? Such as these ideas in the news, I tried to ask them questions. Look at this in the news, and tell me how this pertains to what we are talking about. I tried to challenge them.... If I don't have any student asking questions and getting involved, I feel it's my bad teaching."

Dr. Huber was interviewed in his office located in the Institute for Asian Studies. He comes from a Jewish religious background, and was so interested and influenced by Japanese culture and literature, that at FIU he mainly taught Zen Buddhism as well as Japanese culture and religion. His teaching goal is to "help students to understand history of Buddhism---how it was developed in China and Japan as religion." He indicated that some people are too interested in Buddhism and they think Buddhism is perfect and other religions are not good, while some people are too skeptical about Buddhism because they

think it is foreign and strange. Therefore, Dr. Huber tried to “show them midway, not too positive and not too negative.” His teaching strategy consisted of reading primary material, generally in translation, especially original writings. But now he puts more social history into his classes to look at the whole background, and is not so interested in original writings as he was previously.

Prof. Anderson was interviewed in his office located in the Department of Religious Studies. He seemed busy with his projects and his office was full of books and papers. His teaching strategy is to “make religions to come alive.” For example, when he taught Buddhism, he would say to his students, “I’m a Buddhist.” When he said this, sometimes his Christian, Jewish or Muslim students felt hurtful, because he would call the concept of the God, or the soul, as “a crutch,” or “making believe.” And he would question his students, “Why do you guys believe in all that stuff if you never see it? You never make a difference to your experience!” Then he used western philosophy to show how the important ideas of Buddhism can be used to criticize some of the fundamental metaphysical assumptions from Plato, Aristotle, Descartes, Hume, and Bertrand Russell. He said, “All these different western philosophers were on the verge of challenging the concept of the God and the concept of the soul, but they never brought themselves to do it. They fell short, and that’s exactly where Buddhism is so powerful and so effective.” Once Prof. Anderson assumed a Buddhist role and used the western tradition to criticize it from within, students found that very striking, because he was making contact with their own tradition to clarify some of the fundamental ideas of Buddhism. After the interview, he was very glad to print his published article “Rupp in Perspective: An Examination of Two Topics in *Beyond Existentialism and Zen*” for the researcher’s

reference (Rupp is George Rupp, the writer of *Beyond Existentialism and Zen: Religion in a Pluralistic World*).

Dr. Koch was interviewed in his office, which has his picture with the Dalai Lama on the door. Undoubtedly, he had a positive friendship and connection with Dalai Lama. Dr. Koch's teaching goal was to "be purely academic, intellectual, to understand the history and doctrines." However, he also hoped to make his student better people, more tolerant, more peaceful, and more compassionate. He emphasized, "There are different ways that different religions and cultures understand the world. There's a saying: He who understands only one religion understands no religion. I think it's very true." He pointed out that Buddhism is the most different from western religions, and he hoped his students could understand a little bit and re-interpret their own beliefs in how Buddhism is different from Judaism, Christianity and Islam. Beyond this intellectual level, he really wanted the students to generate real genuine respect for different traditions, and that's the basis for social harmony. When teaching meditation, Dr. Koch liked to share his real experiences and bring in real anecdotes and stories from India and Sri Lanka, as the teaching strategy to help students realize that these practices of meditation are living ideas, and living options.

FBA

Most teachers of FBA are invited from different places, some from outside of the United States, to come to FBA for very short periods to teach sutras, give dharma talks, hold ceremonies, or lead retreats (see Appendix E). The total of FBA teachers was 23. Among those teachers, six were female and seventeen were male (see Figure 6). Most of them were Buddhist clergymen, including monks or nuns, with the monks being more

presented (see Figure 7). According to the FBA flyers, the teacher's gender, background, and lectures/activities at FBA are presented in Table 3. Most of the teachers were originally from Taiwan or China.

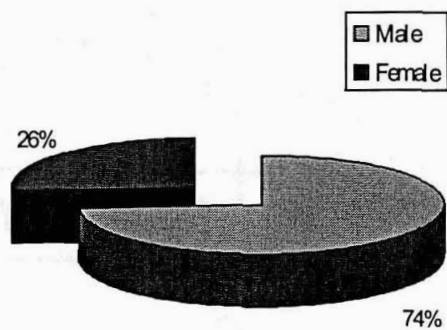


Figure 6. Gender percentage of teachers in FBA.

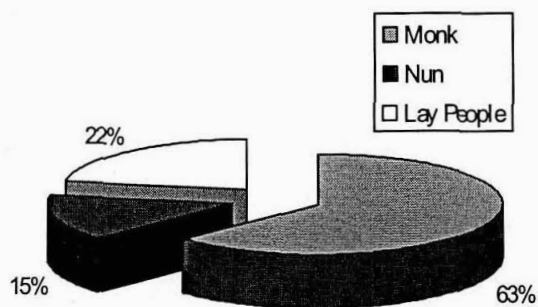


Figure 7. Monk, nun, and lay people percentage of teachers in FBA.

Table 3

A Profile of Teacher at FBA

| Gender | Background | Lectures/Activities |
|--------|---|---|
| Female | | |
| 1 | A Buddhist nun from Taiwan | Buddha's Birthday Ceremony |
| 2 | A Buddhist nun ordained in Fo Kuang Shang Monastery in Taiwan | Buddha's Birthday Ceremony |
| 3 | A Chinese medicine doctor | Lectures: "The Revolution of Diet and the Path to Health" |
| 4 | A Buddhist nun ordained in Fa-Yun Monastery in New Mexico | Lectures: "What should we see?" "What to in-between meditation session?" "Buddhism Story" |
| 5 | A Buddhist nun works for Fa-Yun Monastery in New Mexico | Lectures: "Four Bases of Mindfulness," "The Right View of Life" |
| 6 | A Chinese medicine doctor | Lectures: "Healthy Life," "Diet and Health" |
| Male | | |
| 1 | A Buddhist monk from Orthodox Dharma Association on Great Vow Mountain in Taiwan | Lectures: "The Sutra of Ananda asking about the good or bad luck of serving Buddha" |
| 2 | A Buddhist monk from China, and the founder and spiritual leader of Bodhi Monastery in New Jersey | Dharma talk |
| 3 | A Buddhist monk from China, and the president of the Texas Buddhist Association, | Lecture: "The Right Path of Learning Buddha Dharma---The Noble Eightfold Path " |
| 4 | A Buddhist monk from China, and the abbot of Lian-In Monastery in Taiwan | (1) Dharma talk (2) Retreat of Chanting Buddha's name |
| 5 | A Buddhist monk from China, and the abbot of Jade Buddha Temple in Texas | Lectures: "Essence of the Diamond Sutra" |
| 6 | A Buddhist monk from Czechoslovakia | (1) Lectures: "Why Meditate?-- A Buddhist Perspective" (2) Meditation retreat |
| 7 | A Buddhist monk ordained in Thailand | (1) Lectures: "Difference between Absorption, Concentration, and Tranquility Meditation" (2) Meditation retreats |

(Continued next page...)

Table 3 (continued)

| <i>A Profile of Teacher at FBA</i> | | |
|------------------------------------|--|--|
| Gender | Background | Lectures/Activities |
| Male | | |
| 8 | A Buddhist monk originally from Malaysia | Lecture: "The Coherent Buddhist System from the Root of Buddhism to the early Mahayana Buddhism" |
| 14 | A Buddhist monk from Taiwan, and the abbot of Chung Tai Zen Center of Sunnyvale in California | Lectures: "Buddhism and Science," "Introduction to Zen Buddhism" |
| 15 | A Buddhist monk from Taiwan, and been the Dean of Yuan Kuang Buddhist College in Taiwan | Lectures: "Prajna and Pure Land," "Vimalakirti Sutra," "The commentary of Amitabha Buddha Sutra" |
| 16 | (1) An ordained Sri Lankan monk in the Theravadan tradition (2) The Abbot of The Dhamma Wheel Meditation Society in Clearwater, Florida | Lectures: "Karma," "meditation techniques" |
| 17 | (1) An environmentalist with a PhD. In Oceanography and M.S. in Marine Science (2) A Dhamma lecturer over the past decade | Lectures: "Mind and Dependent Arising" |

There were two FBA teachers interviewed. Both of them were male, Asian, and between 50 and 60 years of age. Both were lay Buddhists.

Comparison

- (1) FIU has two types of teachers: (a) faculty members who are more academic, and (b) guest speakers who are more religious. However, FBA has only one type of teacher, religious.
- (2) Most religious teachers at FIU and FBA are Buddhist monks.
- (3) Among the Buddhist monks who went to teach at FIU and FBA, most at FIU were Tibetan Lama, while most at FBA are Chinese (Taiwanese).

Theme 3: Student

Students in the FIU Department of Religious Studies

FIU has a total of 54 departments, including the Department of Religious Studies (DRS), which is under the College of Arts and Science. The headcount enrollment of undergraduates in the Department of Religious Studies (B.A. in Religious Studies) was 19 in 2002, 24 in 2003, and 42 in 2004 (see Figure 8). The enrollment in 2004 increased almost twice as much as the enrollment in 2003 (FIU Department of Religious Studies, 2004).

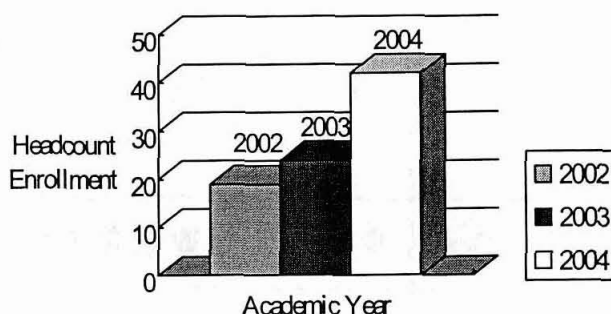


Figure 8. Headcount enrollment of undergraduates in the DRS.

The headcount enrollment of graduates in the Department of Religious Studies (M.A. in Religious Studies) was 28 in 2002, 26 in 2003, and 25 in 2004 (see Figure 9). The enrollments were almost the same over the three academic years (FIU Department of Religious Studies, 2004).

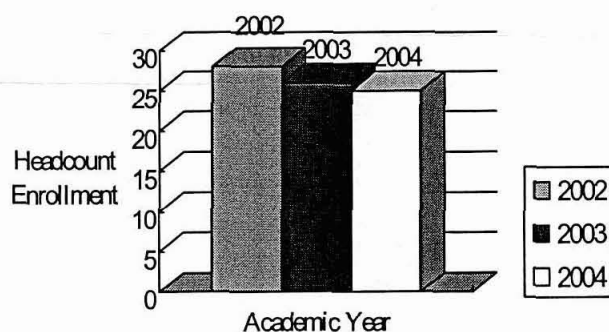


Figure 9. Headcount enrollment of graduates in the DRS.

In the fall of 2005, there were thirty-three students enrolled in the course “Pathways to Buddha,” sixteen students enrolled in the course “Religion on the Silk Road,” thirty students enrolled in the course “Zen and the Tea Ceremony,” fifty-eight students enrolled in the course “Meditation and the Mystical Traditions,” twenty-seven students enrolled in the course “Religions of India,” and nine students enrolled in the course “Seminar in Asian Religions.” Among these six courses related to Buddhism, “Meditation and the Mystical Traditions” is the most popular and most students attended (see Figure 10).

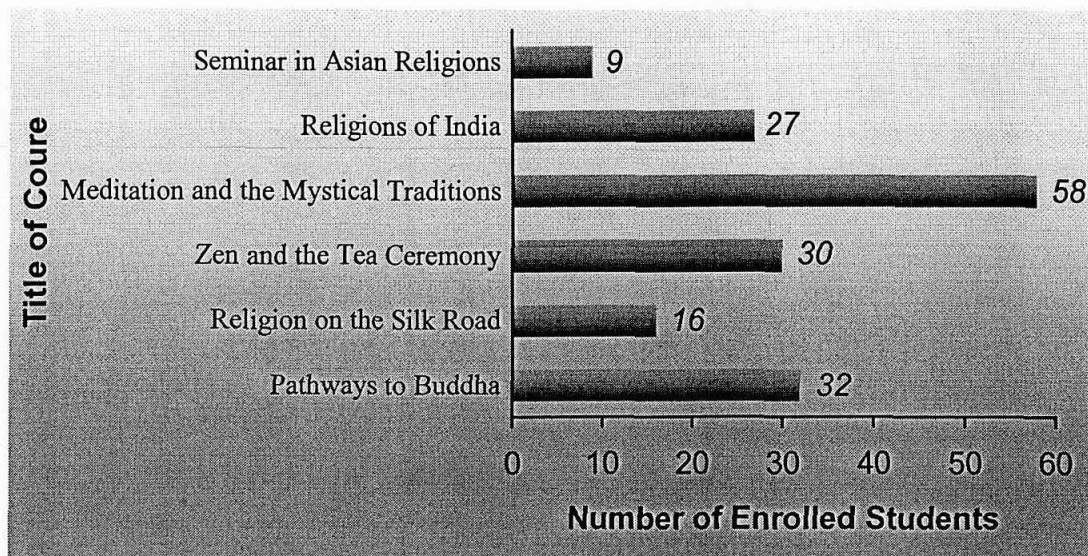


Figure 10. Headcount enrollment of the six courses related to Buddhism.

There were a total of eight students interviewed at FIU. Half of them were undergraduate students, and the other half were graduate students. Five were female, and three were male. There were six between 20 and 29 years of age, one between 30 and 39 years of age, and one between 40 and 49 years of age. The average age was 27.5 years old. One was Asian, three were Caucasian, and four were Hispanic. All of them were non-Buddhist.

FBA Members

FBA is a nonprofit organization, which has seven board members who also serve important positions with FBA, such as president, vice-president, secretary, and accountant. Basically, all of the FBA activities are open to the public, so there is no requirement to register to become a formal FBA member. However, some big activities (special events), such as summer camp and retreats, require registration for joining the

activities, so that FBA can know how many people will join in the activities and how to arrange and prepare related materials.

There were four FBA members interviewed. One was female, and three were male. One was between 40 and 50 years of age, three were between 60 and 70 years of age. The average age was 59.25 years old. One was Asian, one was mixed race (maybe Hispanic and African American), and two were Caucasian. Three of them claimed they converted to Buddhism.

Comparison

- (1) FIU has registered students, while FBA does not have registered members.
- (2) FIU students need to register and pay tuition to the school, while FBA members do not need to register for common activities, and just make some donations to FBA as they see fit.
- (3) The interviewed FIU students (average age: 27.5) were much younger than the interviewed FBA members (average age: 59.25).
- (4) All the interviewed FIU students were not Buddhists, while most of the interviewed FBA members were Buddhists.

Theme 4: Content

FIU

In this theme, the researcher examined the overview of classes related to Buddhism, and then the content or situation of some individual classes, such as “Philosophy of Buddhism.”

Overview of Courses Related to Buddhism

There were twenty-one courses related to Buddhism at Florida International University (FIU). Most of them were operated by the Department of Religious Studies. They were: (1) Philosophy of Buddhism, (2) Folk Religions in Asia and the World, (3) Meditation and the Mystical Traditions, (4) Asian Religions in the Americas, (5) Introduction to Asian Religions, (6) Sources of Modern Asian Society, (7) Religion on the Silk Road, (8) Religions of India, (9) Zen and the Tea Ceremony, (10) Tibetan Buddhism (11) Pathways to Buddha, (12) Zen Buddhism, (13) Religion and Japanese Culture, (14) Seminar in Mysticism, (15) Religions of India---graduate level, (16) Seminar on Buddhism, (17) Religions of East Asia, (18) Introduction to Buddhism, (19) Seminar on Pali Buddhism, (20) Seminar on Tibetan Buddhism, and (21) Seminar in Asian Religions. Below are the brief descriptions of these courses, as they appear in the various FIU Religious Studies Catalogs.

(1) PHI 3810 Philosophy of Buddhism. “This course aims at learning the central philosophical theme of Mahayana Buddhism: The world is nothing but the creation of the Mind. This is one of the Buddhist ways of solving the riddles and problems of life in the

world. The Buddha was mainly concerned with showing the ways for sentient beings to cross the river of suffering to the other shore of immeasurable happiness and all of his teachings were meant to play the role of a raft. The theme in question is just one of those rafts. From the Buddhist soteriological point of view the raft should be left behind once the goal is reached. As a philosophical study, this course is concerned with learning the nature of the raft in question, which has developed into the Buddhist religion and philosophy (metaphysics, epistemology, and axiology)..." (Chung, 2006, p. 1).

(2) *REL 3026 Folk Religions in Asia and the World*. "Movements in folk or popular religions in relation to the official dimension of the major traditions, including the role of ghosts and spirits, visions and dreams, and healing and prophecy" (FIU, 2005b, p. 234).

(3) *REL 3027 Meditation and the Mystical Traditions*. "The history, philosophy, and cultural impact of the role of meditation in various mystical traditions, including movements such as Kabbalah, Neo-Platonism, Sufism, Yoga, Tantra, Taoism, and Zen Buddhism" (FIU, 2005b, p. 234).

(4) *REL 3123 Asian Religions in the Americas*. "This course examines the arrival, diffusion, and cultural impact of Asian religions, such as Hinduism, Buddhism, and New religions, in North and South America" (FIU, 2005b, p. 234).

(5) *REL 3310 Introduction to Asian Religions*. "The great traditions which originated in India and China – Brahmanism, Hinduism, Buddhism, Jainism, Sikhism, Confucianism, Taoism – are explored in the cultural and social contexts. Special attention is paid to how these religions contribute to the construction of social identities, as well as

to the interaction between religions and their artistic expressions in painting, architecture, poetry and drama” (FIU, 2005b, p. 235).

(6) **REL 3313 Sources of Modern Asian Society.** “Is the contemporary period a replay of ancient religio-cultural patterns, or does it pose unique challenges? Explores how classical Hinduism, Confucianism, and Buddhism affect modern India, the ‘Tigers’, Sri Lanka and Japan” (FIU, 2005b, p. 235).

(7) **REL 3314 Religion on the Silk Road.** “The historical meeting point of religions east and west, on the Silk Road that linked China with Central Asia, the Middle East, and Greco Roman culture” (FIU, 2005b, p. 235).

(8) **REL 3330 Religions of India.** “The myriad religions of India, from prehistoric origins to contemporary politicized Hinduism. Schismatic movements (Buddhism, Jainism) and ‘Indianized’ extrinsic religions (Judaism, Christianity, Islam, Zoroastrianism)” (FIU, 2005b, p. 235).

(9) **REL 3342 Zen and the Tea Ceremony.** “Theory, practice, aesthetics and cultural history of Chado, the tea ceremony of Zen Buddhism” (FIU, 2005b, p. 236).

(10) **REL 3344 Tibetan Buddhism.** “Tibetan Buddhism is an amalgam of Indian Mahayana Buddhism, Tantric Buddhism, and indigenous Shamanism. It developed unique symbolism, rituals, spiritual practices and social organization” (FIU, 2005b, p. 236).

(11) **REL 4340 Pathways to Buddha.** “The course will explore the central themes of the main schools of Buddhism developed in India, Tibet, China, Japan, and Korea. The themes will be examined from religious, historical, and philosophical points of view” (FIU, 2005b, p. 237).

(12) **REL 4345 Zen Buddhism.** “This course explores Zen (Ch’an) Buddhism in its historical, theoretical, and practical dimensions with a specific aim of examining the theme that the Buddha mind can be actualized by awakening to one’s own Buddha-nature” (FIU, 2005b, p. 237).

(13) **REL 4351 Religion and Japanese Culture.** “The impact of the traditional religions, Shinto and Buddhism, on the intellectual and cultural history of Japan, especially literature and art, from the ancient and classical through the modern periods” (FIU, 2005b, p. 237).

(14) **REL 5192 Seminar in Mysticism.** “The issues of consciousness, language, and morality in mystical tradition of the east and west, including Kabbalah, Neoplatonism, Sufism, Yoga, Taoism, and Zen. Prerequisites: Graduate standing or permission of the instructor” (FIU, 2005b, p. 238).

(15) **REL 5331 Religions of India—graduate level.** “Topics include: religion in prehistoric and ancient India, classical Hindu texts and schismatic movements, medieval theism, the acculturation of extrinsic religions, Hindu-Muslim-Sikh syncretism, and the modern period. Prerequisites: Graduate standing or permission of the instructor” (FIU, 2005b, p. 238).

(16) **REL 5346 Seminar on Buddhism.** “The central doctrines and rituals of the Buddhist tradition, including the views on causality, mindfulness, monasticism, salvation, purity, and ethics in the Theravada, Tantric, and Zen schools. Prerequisites: Graduate standing or permission of the instructor” (FIU, 2005b, p. 238).

(17) **REL 5352 Religions of East Asia.** “The history, philosophy, and cultural impact of the major religious traditions of East Asia, including Confucianism, Taoism,

Buddhism, Shinto, and syncretic folk religions. Prerequisites: Graduate standing or permission of the instructor" (FIU, 2005b, p. 239).

(18) *ALL0222WB Introduction to Buddhism*. "This course provides participants with a solid introduction to Buddhism. Students will be introduced to two of the four main philosophical schools found in Buddhism, as well as Buddhist Meditation and how to apply it in one's daily life. The course will also include a class on Buddhist Ethics, and finally an introduction to the Bodhisattva's way of life" (FIU Academy for Lifelong Learning, 2006, para. 1).

(19) *REL 6347 Seminar on Pali Buddhism*. "The 'Original' teachings of the Buddha as preserved in the Pali Tipitaka and its commentaries readings in translation. Students knowing Pali will work with instructor. Prerequisites: REL 4340 or equivalent or permission of instructor" (FIU, 2005a, p. 181).

(20) *REL 6348 Seminar on Tibetan Buddhism*. "Study of influential Tibetan texts in their historical contexts. Prerequisites: REL 4340 or REL 3344 or equivalent or permission of instructor" (FIU, 2005a, p. 181).

(21) *REL 6395 Seminar in Asian Religions*. "Asian religious traditions texts, rituals, or artifacts. May be repeated with change in content. Prerequisites: Graduate standing or permission of the instructor" (FIU, 2005a, p. 181).

Courses in Depth

(1) *Philosophy of Buddhism*. "Philosophy of Buddhism" was operated by the Department of Philosophy. According to the course syllabus, "after a brief survey of the philosophies of such Buddhist schools as primitive Buddhism, Buddhist Realism,

Nihilism, Middle Way, and Idealism,” the instructor wanted to help students to “understand the Mahayana Buddhist views on the true nature of world, self, and enlightenment” by reading the following texts (Chung, 2006, p. 1):

- (1) Paul Williams. *Mahayana Buddhism: The Doctrinal Foundations*. New York & London: Routledge, 1989.
- (2) Yoshito S. Hakeda, trans., *The Awakening of Faith*. New York: Columbia University Press, 1967.
- (3) Robert E. Buswell, Jr., *Tracing Back the Radiance*. Honolulu: University of Hawaii Press, 1991.
- (4) Bongkil Chung. Lecture Notes at: www.fiu.edu/~chungb

Basically, the first text “*Mahayana Buddhism: The Doctrinal Foundations*” by Paul Williams, divides its content into two parts: “Wisdom” and “Compassion.” In the part of *Wisdom*, there are five chapters: (1) The Perfection of Wisdom (Prajana Paramita) Sutras, (2) Madhyamaka (Middle Way), (3) Cittamatra (Mind Only), (4) The Tathagatagarbha (Buddha-essence/Buddha nature), and (5) Hua-yen (the Flower Garland tradition). In the part of *Compassion*, there are four chapters: (1) The Saddharmapundarika (Lotus) Sutra and its influence, (2) On the bodies of the Buddha, (3) The path of the Bodhisattva, and (4) Faith and devotion: the cults of Buddhas and Bodhisattvas (Williams, 1989). Alan B. Cicco (2003) thought this book should be in any academic Buddhist library.

The second text “*The Awakening of Faith*,” attributed to Asvaghosha and translated by Yoshito S. Hakeda, analyzes the mind of sentient beings and states that one

mind has two aspects: the absolute aspect and the phenomena aspect. The book also introduced four aspects of faith: (1) the faith in the fundamental truth, “suchness” or “Buddhahood,” (2) the faith in the Buddha, who sufficiently has developed infinite merits, (3) the faith in the Dharma, which has great benefits to all sentient beings, and (4) the faith in the Samgha, which has observed true morality. To realize the faith, there are five practices: (1) charity, (2) morality, (3) patience, (4) perseverance, and (5) preventing vain thoughts, and practicing divine wisdom or judgments (Hakeda, 1967). John Paraskevopoulos (2006) indicated:

This text, *The Awakening of Faith*, has been used and venerated by all the major schools of the Greater Vehicle for centuries and continues to inspire and challenge students of Buddhism even to this day. Although recent scholarship has attempted to call into question the Indian origins of the text, it still remains inconclusive as to whether this was a work by the Indian sage Asvaghosha or a work originally composed in Chinese at a much later date. An original Sanskrit version of this text has never been found but if the Indian origins of this text were ever to be validated, it would confirm that this may be the earliest Mahayana shastra known to us, predating even the works of Nagarjuna. (para. 1)

The third text “Tracing Back the Radiance: Chinul's Korean Way of Zen” by Robert E. Buswell, Jr., is an abridged edition of Chinul’s (1158-1210) collection and commentary. Algernon D’Amassa (2001) indicated:

Chinul’s writings and talks, as well as his personal practice, re-defined Korean Zen Buddhism during the Koryo dynasty. Disgruntled with the ecclesia of the

time, he established a retreat society and set down a range of practice techniques which are still taught. He also did his best to address the schism between sutra study and meditation practice. (para. 1)

D'Amassa (2001) continued:

With Buswell's extensive introduction, the book offers us a history of Buddhism in Korea, a biography and extensive critique of his philosophy and methods, in addition to the translations. This offers some edifying history to a Zen student with a scholarly bent, but with this caveat: these are dead words! They were set down at a certain time as medicine for the kinds of dharma sickness Chinul confronted. Don't let this old medicine become a disease! (para. 3)

The fourth text is the instructor's lecture notes, which are supplements to Hua-yen Buddhism. Chung (2001) described:

The Hua-yen School stands on the basis of the theory of causation by mere ideation. It is designated 'the theory of universal causation of Dharma-dhatu' (realm of principle). The term 'dharma-dhatu' means the universe, 'the realm of all elements', but sometimes, is used as synonym of the ultimate truth. The theory of causation by Dharma-dhatu (as the conclusion of the theory of causal origination) is the universal causation and is already within the theory of universal immanence, pansophism, and cosmotheism. (p. 1)

The Hua-yen school addresses the fourfold universe, roughly corresponding to the five important divisions of Buddhism. Chung (2001) explained:

The fourfold universe is fourfold as follows: (1) The world of reality, the factual, practical world. It represents the Realistic Doctrine (Hinayana). (2) The world of principle or theoretical world. It is represented by the San-lun and Fa-hsiang Schools which teach that principle is separated from facts. (3) The world of principle and reality united, or the ideal world realized. It represents the doctrine of the Awakening of Faith and the Tien-t'ai doctrine which teach the identity of fact and principle. (4) The world of all realities or practical facts interwoven or identified in perfect harmony. It is represented by the Hua-yen School which teaches that all distinct facts or realities will, and ought to, form a harmonious whole by mutual penetration and mutual identification so as to realize the ideal world of One-true. (p. 3)

(2) Meditation and the Mystical Traditions.

(a) Course on Campus. It was a beneficial experience for the researcher to audit a class in the course "Meditation and the Mystical Traditions." Because the class had more than one hundred students, some of them had to sit on the ground because of insufficient seating. Some students dressed in their traditional or religious clothes. The instructor invited a Buddhist monk, dressed in traditional monk robe, as a guest lecturer, to teach Buddhist meditation. After the instructor gave a brief introduction of the monk to the students, the monk began his lecture with the topic of "Pure Land and Zen." Following are some notes from his lecture:

- When Buddha got the enlightenment, he said "All sentient beings have Buddha nature, but they cannot experience it because of their attachment and discrimination

(illusions).” Buddha nature is the potential to get or recover the wisdom of emptiness (Prajna paramita).

- Pure Land Zen is a meditation practice including samatha (calming-down) and vipasyana (insight). Calming-down helps us free aside of attachment and discrimination, while insight helps us to experience or contemplate emptiness or Buddha nature.
- Samatha is like closing the windows (six organs) to keep the winds (attachment, discrimination, or illusions) outside, while vipasyana is like the candle (the wisdom of emptiness) illuminating the room (reality).
- By chanting or reciting “A-Mi-Tuo-Fo” (Chinese: 阿彌陀佛, means Amitabha Buddha), we can obtain the state of one-pointedness of thought, and get rid of attachment and discrimination. This is also called samatha.

By chanting or reciting “A-Mi-Tuo-Fo,” we can obtain the state of one-pointedness of thought, and our minds become Amitabha Buddha (the whole mind is the Buddha; the whole Buddha is the mind; there is no difference between the mind and the Buddha), i.e. our minds becomes the enlightened ones which can experience the reality. This is so called vipasyana.
- Everything is generated by the mind. This is so called mind-only. The Pure Land is generated by the pure mind. When our minds are purified (purify our mind from attachment, illusions, and discrimination), the world we live in is called pure land.
- Amitabha Buddha means infinite light (space) and infinite life (time), i.e. the Real Mark or emptiness. We also can vow to his world (Western Land of Ultimate Bliss) to get enlightenment more easily and smoothly.

After explaining the theory of "Pure Land Zen," the monk took out his instrument for chanting and began to lead the student to practice "Pure Land Zen." People in the class continued chanting "A-Mi-Tuo-Fo" for several minutes, and the speed of chanting went faster and faster. All of a sudden, the chanting stopped, the class became silent, and the students kept their eyes closed for meditation. The silence meditation remained for about five minutes. The monk asked the students to open their eyes and share their experience. Some students felt that the time was too short, some felt very peaceful during the meditation, and some just felt sleepy. After the class, the monk brought out some Buddhist pictures, beads, and some other material as gifts for the students. It seemed that the students were very happy, excited, and had a wonderful experience.

(b) Course on Line. In addition to the class on campus, the course "Meditation and the Mystical Traditions" also had the class on line. The Instructor gave the researcher temporary access to the online class to observe the instruction. The homepage of FIU online classes was at <http://estudent.fiu.edu> (see Figure 11). The researcher could login with signing on his temporary PantherID and password, and then it would show that what online courses "the student" had taken is "Meditation and the Mystical Traditions" (see Figure 12).

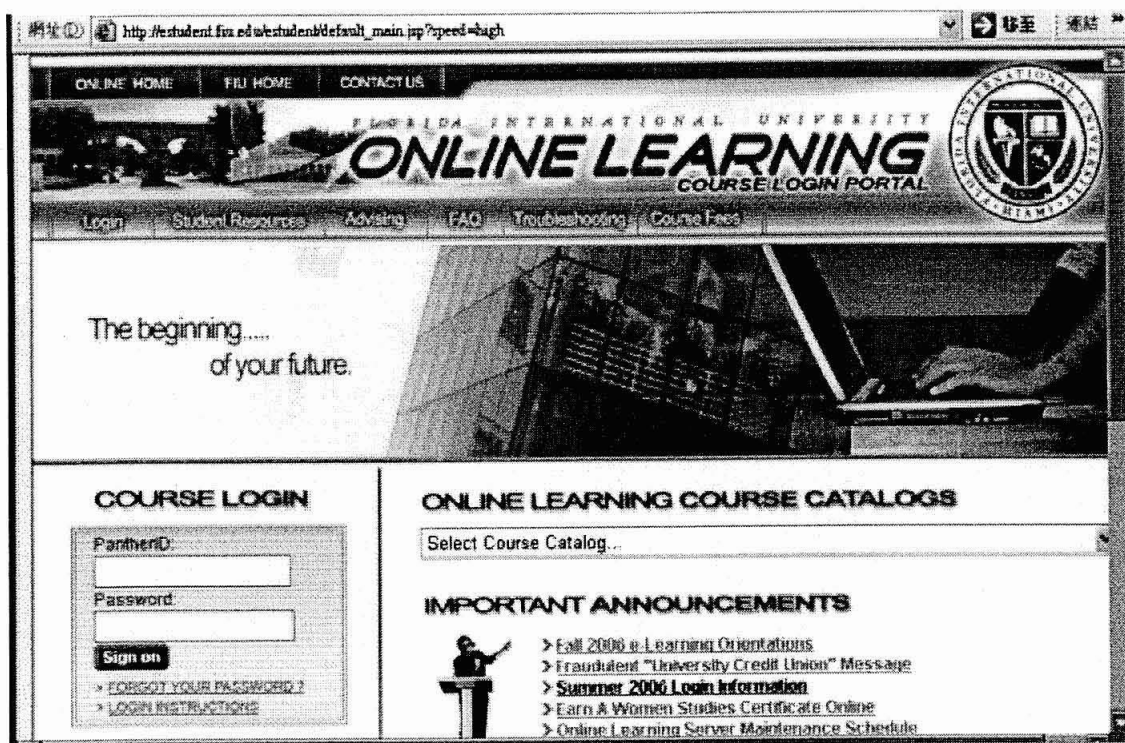


Figure 11. The homepage of FIU Online Learning.¹

¹ From "REL3027 (VB) - Meditation & Mysticism," by Daniel Alvarez, 2006, FIU Online Learning. Copyright 2006 by the FIU Department of Religious Studies. Reprinted with permission of the department chair.

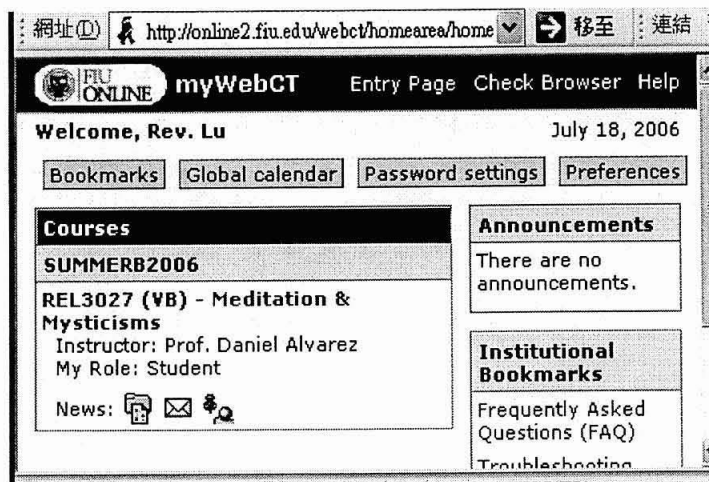


Figure 12. The temporary online course for the researcher.²

² From "REL3027 (VB) - Meditation & Mysticism," by Daniel Alvarez, 2006, FIU Online Learning. Copyright 2006 by the FIU Department of Religious Studies. Reprinted with permission of the department chair.

Clicking on “REL3027 (VB) - Meditation & Mysticism,” it would enter the course as Figure 13. There were fourteen items below “Course Menu:” (1) Homepage, (2) Syllabus, (3) Course Content, (4) Discussion Forum, (5) Course Mail, (6) Live Chat, (7) Course Calendar, (8) Assignments Dropbox, (9) Quizzes, (10) My Grades, (11) My Progress, (12) FIU Library, (13) Student Homepages, and (14) Support.



Figure 13. The homepage of online “Meditation and the Mystical Traditions.”³

³ From “REL3027 (VB) - Meditation & Mysticism,” by Daniel Alvarez, 2006, FIU Online Learning. Copyright 2006 by the FIU Department of Religious Studies. Reprinted with permission of the department chair.

Clicking on the item of “Course Content,” and then clicking the icon of “PowerPoints,” it showed many class units of PowerPoints and Printable Digital Files (PDF) for students to learn online, such as “Taoism and Chinese Mysticism,” and “Meditation and Mysticism in Zen Buddhism” (see Figure 14)

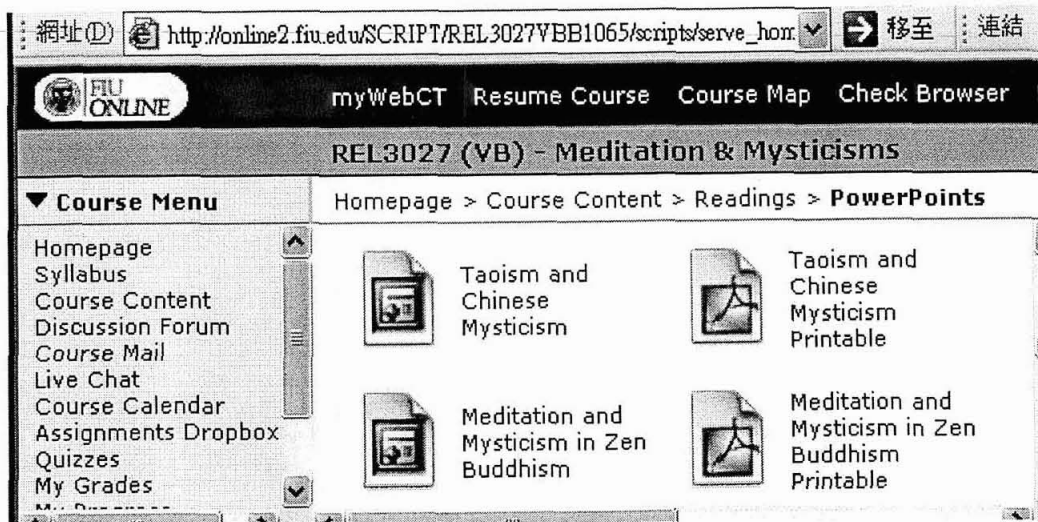


Figure 14. Class units in the course content of “Meditation and the Mystical Traditions.”⁴

⁴ From “REL3027 (VB) - Meditation & Mysticism,” by Daniel Alvarez, 2006, FIU Online Learning. Copyright 2006 by the FIU Department of Religious Studies. Reprinted with permission of the department chair.

Clicking on the icon of “Meditation and Mysticism in Zen Buddhism,” it would direct to the slide show of PowerPoint, which includes texts, pictures and sounds to help students learn the contents (see Figure 15).

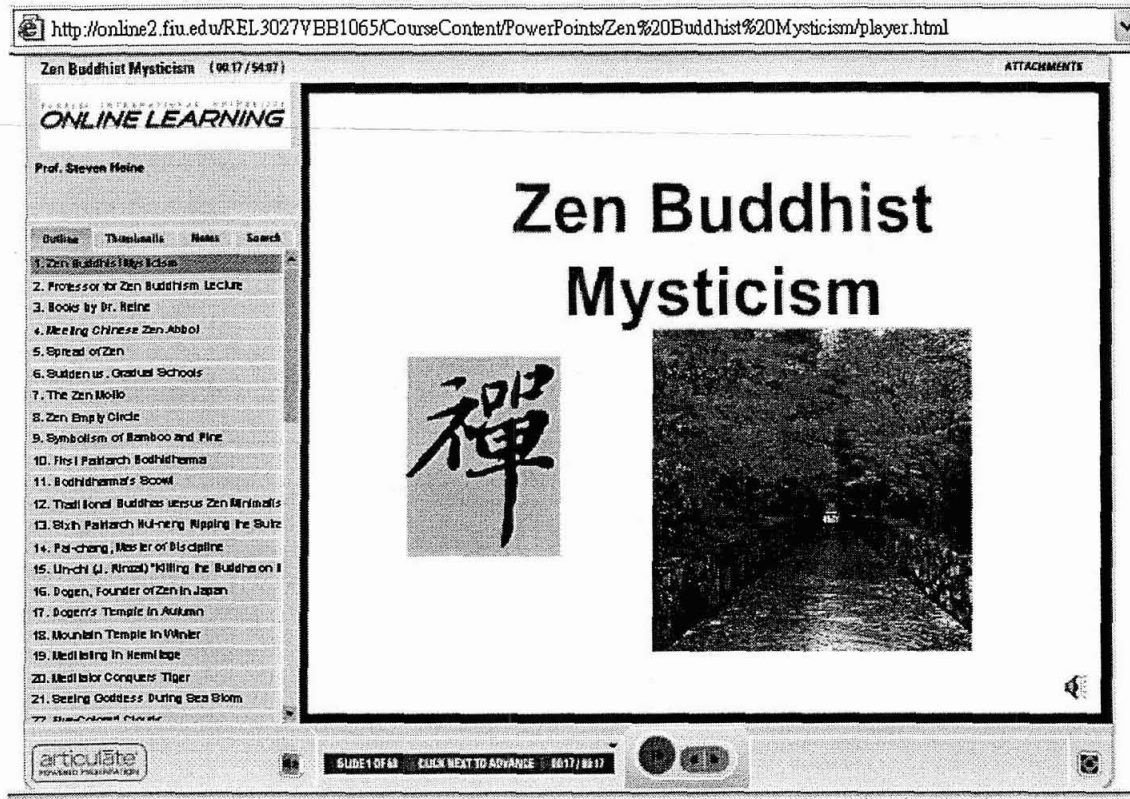


Figure 15. The slide show of “Meditation and Mysticism in Zen Buddhism.”⁵

⁵ From “REL3027 (VB) - Meditation & Mysticism,” by Daniel Alvarez, 2006, FIU Online Learning. Copyright 2006 by the FIU Department of Religious Studies. Reprinted with permission of the department chair.

(3) *Introduction to Buddhism.* The course “Introduction to Buddhism” was operated by the Academy for Lifelong Learning, whose “mission continues to be the promotion of opportunities for adults to expand their knowledge through non-credit personal enrichment and professional development programming—both day and evening—in an environment conducive to social and cultural interaction” (Jay, 2006, para. 2). The course “Introduction to Buddhism” was designed to be taught six times (six weeks), with two hours for each time (FIU Academy for Lifelong Learning, 2006).

In the first week, the instructor introduced the “history of Buddhism, including the historical path of Sakyamuni from Prince Siddhartha to the founder of Buddhism.” He also introduced the teachings of Sakyamuni and how his students continued his work, “forming the basis for the rich variety of Buddhism found in the world today.” In the second week, the instructor discoursed on Buddhist ethics, and helped students to “learn the difference between a fully ordained monk or nun, a novice monk or nun, and a lay practitioner.” Students were also “introduced to the codes of ethics practiced by followers of the greater way Buddhism.” In the third week, Mahayana Buddhism and the Bodhisattva way of life were explained and discussed. The founders and main proponents of Mahayana Buddhism were also introduced. In the fourth week, the instructor taught the Buddhist philosophy which is practiced in the Hinayana. In the fifth week, the instructor discoursed on the Buddhist philosophy which is practiced in the Mahayana. In the final week, Buddhist meditation commonly practiced by Mahayana practitioners was introduced. Students accepted instruction of meditation and actually were involved in meditation practice (FIU Academy for Lifelong Learning, 2006).

(4) *Zen Buddhism.* The goal of the course “Zen Buddhism,” “provides an overview of the history, doctrines and styles of practice of Zen Buddhism from its inception in China to the spread to Japan in the medieval period as well as recent worldwide developments. It shows how Zen training is based on sitting meditation and the study of enigmas known as koans to attain an experience of sudden enlightenment, which is carried out through monastic discipline, the arts, and other creative forms of expression” (Heine, 2006, p. 1) The course also concerns “contemporary social criticisms of the Zen institution for its role in nationalistic and discriminatory trends. Students will

be able to: 1) understand the history and formation of Zen in East Asia; 2) know the main teachings and practices; 3) have a critical approach to institutional functions” (Heine, 2006, p.1).

According to the course syllabus, there are four texts for all students (both graduates and undergraduates), and two texts particular for the graduate students (Heine, 2006). The four texts for all students are:

- (1) *Zen in 10 Simple Lessons*, by Anthony Man Lee
- (2) *The Empty Mirror: Experiences in a Japanese Zen Monastery*, by Janwillem Van De Wetering
- (3) *Zen Action/Zen Person*, by T. P. Kasulis
- (4) *Opening a Mountain: Koans of the Zen Masters*, by Steven Heine

The two texts particular for the graduate students are:

- (1) *Moon in a Dewdrop: Writings of Zen Master Dogen*, Kazuaki Tanahashi
- (2) *Philosophical Meditations on Zen Buddhism*, Dale S. Wright

The first text *Zen in 10 Simple Lessons* by Anthony Man Lee, explains the Zen ideas and practices in 10 chapters, which are: (1) A History of Zen, (2) The Main Precepts of Zen, (3) The Basics of Zen, (4) Zen and the Home, (5) Zen at Work, (6) Zen and the Garden, (7) Zen, the Self, and Others, (8) Zen at Play, (9) Zen and Design, (10) Moving On - Visiting Zen Temples, Centers, and Retreats. The text is to help the reader to “apply the qualities of simplicity and harmony inherent in Zen to everyday things for a more joyous, meaningful, and intensely experienced life” (Lee & Weiss, 2002, para. 1).

In the second text *The Empty Mirror: Experiences in a Japanese Zen Monastery*, the author Janwillem Van De Wetering recorded his one-and-half-year monk life in a Japanese Zen Buddhist monastery in the mid-60s. The following excerpts from the book show what a challenge the young Dutch student faced about forty years ago after he decided to seek the life truth in a faraway culture and country.

“Sleep had never been a source of trouble for me, but now it had become a fierce opponent. I spent for four hours a night and another hour during the day, provided nobody interfered by ringing a bell or beating a gong indicating that something had to be done somewhere. I had learned the meaning of the various signals. Every day sutras were sung in the temple room and I would have to be there with the others. I couldn’t join in, the chanting was too foreign to me and I couldn’t read the characters of the text, so I had to content myself with kneeling down and listening to the monks; sometimes I literally fell over with sleep...I missed the company of my friends. The monks made jokes but they were different from the jokes my friends would invent. I wished for the company of just one of my former mates, so that we could laugh together about the many seemingly illogical or contrasting situations. I missed my motorcycle and it annoyed me that I couldn’t listen to jazz, although the music of the temple, the chanting voice of the monks, the clapper, cymbals, wooden drums and gongs fascinated me. I would have liked to have some coffee now and then and not just Chinese tea. And most of all I wanted to sit on a western-style lavatory, with a cup of coffee, a cigar, and a book, and not as now, have to squat down uncomfortably above a hole in a board with flies coming out of it” (Wetering, 1999, p. 24).

Unfortunately, such difficulties or similar problems still happen nowadays when westerners want to approach Buddhism. For example, in the beginning of 2006, the researcher brought an American Buddhist to visit some temples in Taiwan. What the American was most concerned about in his monastic daily life were coffee, Internet access, and laundry, which are common elements in most U.S. families but may not be available in a Buddhist temple in Taiwan.

The third text *Zen Action/Zen Person* by Kasulis, has ten chapters: (1) The Culture Setting: Context and Personal Meaning, (2) Nagarjuna: The Logic of Emptiness, (3) Chinese Taoism: The Pre-ontology of Nonbeing, (4) No-Mind: The Zen Response to Nothingness, (5) Zen and Reality, (6) Dogen's Phenomenology of Zazen, (7) Dogen: Person as Presence, (8) Hakuin: The Psycho-dynamics of Zen Training, (9) Zen Action/Zen Person, and (10) Philosophical Postscript: Toward a Zen Humanism (Kasulis, 1985). Becker (1984, p. 275) indicated:

Zen Action/Zen Person is not merely another introduction of a survey of Zen Buddhism. Kasulis' philosophical project and purview is far grander; he is seeking a new ground for understanding personhood through a Zen view of self and action. Even scholars with no interest in Zen, per se, will find much of philosophical interest and stimulation in this creative work. Kasulis' scope is vast indeed: he begins with Socrates and ends with Morita psychotherapy, with frequent references to Heidegger and other contemporary European philosophers. Kasulis quotes Taoist Chinese sages, Indian dialecticians, and German philosophers with equal ease, to illustrate and buttress his arguments. Although he

sometimes ignores historic schisms among competing Zen schools, Kasulis is not writing a history of Zen, nor does he intend to do so.

The fourth text *Opening a Mountain: Koans of the Zen Masters* by Heine, “takes a unique look at the Zen koan, delving into its mythological background and its relationship to folk beliefs. Even with available commentaries, koan are enigmatic at best, but in a virtuosic display of historical and textual scholarship, Heine brings us a step closer to understanding what the koan are saying and where they come from” (Bruya, 2006, para. 1). The book “includes translations of sixty koan cases, selected traditional commentary, and Heine’s account of each case. This rich work gathers significant koans about Zen’s encounter with its ‘other’ from a variety of koan collections compiled in Sung China and Kamakura Japan” (Nelson, 2004, p. 284). For example, below is one koan case “Jui-yen Calls Out to Himself, ‘Master’” from the book:

Main Case

Every day Jui-yen was calling out to himself, ‘Master!’ And he would answer himself, ‘Yes?’ Then he would say, ‘Stay awake, remain steadfast!’ ‘Yes,’ he would answer.

‘Don’t let yourself be deceived by anyone, at any time or any day!’ he would say. ‘Yes, yes!’ he would reply.

Prose Commentary

Old Jui-yen does selling as well as the buying all by himself. He dons the masks of so many goblins and ghosts. What is this? Hark, ye demons! There are masks for the one who calls out and also for the one who answers, and masks for the one who remains alert and also for the one who is not deceived by others. But if you take any of the appearances before you to be real, you are altogether mistaken. And if you try to imitate Jui-yen, that is nothing other than the standpoint of a wild fox.

Verse Commentary

Seekers of the Way do not find the truth,
When they are entangled in discriminating consciousness,
This is the root cause of endless rounds of birth and death,
Yet fools mistake this for the original face (Heine, 2002, p. 87).

The fifth text is *Moon in a Dewdrop: Writings of Zen Master Dogen* by Kazuaki Tanahashi. Wikipedia (2006a) describes:

Dogen (1200-1253) was a Japanese Zen Buddhist teacher and founder of the Soto school of Zen in Japan. He was a leading religious figure and important philosopher. (para. 1)...Dogen came from a noble family and he quickly learned the meaning of the word "mujo" (impermanence). His parents died when he was still young, and it is said that this early glimpse of impermanence inspired him to become a monk. (para. 2)...Continuing his quest for the truth, he made the risky ocean passage to China, accompanying his teacher, Myozen, at the age of 24.

After visiting several monasteries he came to study with Ju-tsing (J. Nyojo), the 13th Patriarch of the Ts'ao-t'ung lineage of Zen Buddhism in Mt. Tien-tung (J. Tendo). The lineage became known by its Japanese pronunciation, Soto, in Japanese. Two years later, he realized liberation of body and mind. (para. 3)...The following quote from the Dogen's Genjokoan (lit. "Manifesting Suchness") fascicle is illustrative of his philosophy of practice:

To study the Way is to study the self.

To study the self is to forget the self.

To forget the self is to be enlightened by all things.

To be enlightened by all things is to remove the barriers between one's self and others. (para. 7)

In terms of the book *Moon in a Dewdrop*, it has five parts: (1) Practical Instructions, which has articles such as "Rules for Zazen" and "Guidelines for Studying the Way," (2) Philosophical Works, which has articles such as "Birth and Death" and "The Time-Being," (3) Poetic Imagery, which has articles such as "Mountains and Waters Sutra" and "Spring and Autumn," (4) Transmission of the Teaching, which has articles such as "On the Endeavor of the Way" and "Only Buddha and Buddha", and (5) Poems, which has "Waka Poems" and "Chinese-style Poems" (Tanahashi, 1995).

The sixth text *Philosophical Meditations on Zen Buddhism* by Wright has ten chapters. The first chapter is "Textuality: the 'dependent origination' of Huang Po." In the beginning of the chapter, Wright quotes Huang Po's saying "If things could be expressed like this with ink and paper, what would be the purpose of Zen?" which is

really representative of the uniqueness of Zen Buddhism. Following Huang Po's words, Wright quotes John Blofeld's commentary, "It is clear from Huang Po's own words that he realized the necessity of books and teachings of various kinds for people less advanced" (Wright, 2000, p.1). Huang Po was a Chinese Zen Master in the ninth century, and the teacher of Lin-chi (Rinzai). His teachings were collected together in a book entitled *On the Transmission of Mind*, which opens with his declaration of the One Mind encapsulating everything: "All the Buddhas and all sentient beings are nothing but the One Mind, beside which nothing exists" (Flanagan, 2006, para. 2). Again and again, Huang Po encouraged his disciples to uncover this pure Mind, which is different from the mind that conceptualizes. Beyond conceptual thought, the pure Mind cannot be realized through ritual, reading, discussion, or intellection. Huang Po said to his followers, "If only you can rid yourselves of conceptual thought, you will have accomplished everything" (Flanagan, 2006, para. 2). The book description of *Philosophical Meditations on Zen Buddhism* says:

This book is the first to engage Zen Buddhism philosophically on crucial issues from a perspective that is informed by the traditions of Western philosophy and religion. It focuses on one renowned Zen master, Huang Po, whose recorded sayings exemplify the spirit of the "golden age" of Zen in medieval China, and on the transmission of these writings to the West. While deeply sympathetic to the Zen tradition, it raises serious questions about the kinds of claims that can be made on its behalf. (on the book back cover)

FBA

The roles of the Florida Buddhist Association are varied. For examples: (1) ceremony, (2) retreat, (3) lecture, and (4) group discussion:

Ceremony

Every year, FBA holds certain ceremonies to celebrate or remember important days to Buddhism: (1) Maitreya Buddha's Birthday Ceremony, (2) Kuan Yin Bodhisattva's Birthday Ceremony, (3) Ching Ming Ceremony, (4) Sakyamuni Buddha's Birthday Ceremony, (5) Kuan Yin Bodhisattva's Enlightenment Ceremony, (6) Ullambana Ceremony (Chinese: 盂蘭盆法會), (7) Medicine Master Buddha's Ceremony, (8) Amitabha Buddha's Birthday Ceremony.

Most ceremonies are to celebrate Buddhas' or Bodhisattvas' Birthday, so that Buddhists can remember the merits, vows, compassion, and wisdom of those Buddhas and Bodhisattvas. Those ceremonies also remind and encourage Buddhists to learn from those Buddhas and Bodhisattvas.

Retreat

There are mainly two kinds of retreat in FBA: (1) Amitabha Buddha chanting retreat, and (2) meditation retreat.

The Amitabha Buddha chanting retreat is a very important practice for pure-land practitioners. In the pure land school, people believe in Amitabha Buddha, who has

promised rebirth of his Pure Land, called The Land of Ultimate Bliss, to all those who single-mindedly invoke and chant (recite) his name. Once sentient beings get rebirth to The Land of Ultimate Bliss, they are free from the attachments and defilements which make their Buddha nature not functional in this mundane world. Therefore, sentient being can easily continue their spiritual progress under Amitabha Buddha's direct teaching and the encouragement of the assembly of saints and sages in The Land of Ultimate Bliss. These situations can make the whole process much easier from the Bodhisattva position to the Buddha position (Cleary, 1997).

Meditation retreats vary because of the timing and the teaching of different instructors. For example, Ven. Bhante Vimalaramsi presided over two weekend retreats in 1999, Ven. Dhammadipa presided over a one-day retreat in 2004, and Ven. PaAuk presided over a three-week retreat in 2006. They are from different meditation traditions and have different teaching and meditation skills.

Lecture

FBA invited many teachers to deliver different lectures without a fixed schedule. For example, Ven. Jing-Hai delivered a lecture on "The Right Path of Learning Buddha Dharma" in April, 1995, Ven. Ji-Ru delivered lectures on "The Coherent Buddhist System from the Root of Buddhism to the early Mahayana Buddhism" in February, 2001, and Sayalay Susila delivered lectures on "Abhidhamma---The Psychology of Buddha's Teaching" in May and June, 2005.

Group Discussion

Every week, FBA holds group discussions on certain Buddhist sutras (Buddha's sermons), commentaries, or other teaching materials. For example, they discussed "Knowing Buddhism" written by Ven. Jing Kong, which introduced some important and basic Buddhist terminologies and theories, and "Mind-Seal of the Budhas" translated by J. C. Cleary, which is originally from "Key Commentaries on Amitabha Buddha Sutra" written in Chinese by Patriarch Ou-I in Ming Dynasty.

Comparison

- (1) FIU utilizes only academic lectures (classes), while FBA has multiple activities (ceremonies, retreats, lectures, and group discussions) which are more practical and religious. Their difference in the activity content conforms to their difference in the aim.
- (2) The classes at FIU are well designed and organized in advance, while the lectures at FBA are not, and are very dependent on the available teachers.
- (3) The classes at FIU are long-lasting (a semester), while the lectures at FBA are short (one hour to several hours).

Theme 5: Environment

This theme focuses on FIU, which has several large campuses, while FBA has a single meeting house. The FIU environment is presented in two parts: (1) environment on campus, and (2) environment off campus.

Environment on Campus

To understand Buddhist education at a university, it is important to recognize the environment on campus, which includes a university's history, faculty and students, schools and departments, and library. All of these environmental dimensions play a part in the ecology of Buddhist education, and may influence Buddhist education on the campus.

History

In 1943, Senator Ernest "Cap" Graham presented the initial proposal to the Florida legislature to establish a state university in South Florida. Although his bill did not pass at that time, he presented the fact that Miami needed a state university to serve its growing population. Introduced by Florida Senator Robert M. Haverfield in 1965, Senate Bill 711 instructed the Board of Regents (BOR) and the state Board of Education to start to develop a state university in Miami. In June 1965, the bill was signed into law by the governor, and Florida International University (FIU) got on its way to becoming a reality. After a nationwide search, Charles "Chuck" Perry was appointed as FIU's founding president by the Board of Regents, when he was just thirty-one years old, in July 1969. He was the youngest president in the history of the State University System. Butler Waugh, Donald McDowell and Nick Sileo were recruited as the co-founders for the new state university by President Perry. Finally, 5,667 students, the first students, entered the new state university in September, 1972, and the first commencement was held in June 1973. The second president Harold Crodby developed the North Campus on Biscayne Bay for FIU, which was opened in 1977 (FIU, 2006a).

Gregory Wolfe, who was “a former White House statesman and president of Portland State University, was FIU’s third president. Under his guidance, the university grew from adolescence to adulthood” (FIU, 2006b, para. 1). He transferred FIU “from a two-year, upper-division school with limited graduate programs into a university with a lower division and doctoral programs” (FIU, 2006b, para. 1). Expanding into Broward County, the university offered courses at the Davie Campus of Broward Community College (FIU, 2006b). Modesto A. “Mitch” Maidique, a former Harvard Business School professor and high-tech entrepreneur, became FIU’s fourth president from 1986 to the present. He made every effort to enhance the institution’s academic quality and achievement, add doctoral programs and professional schools and increase sponsored research, and enhance national and local support and recognition. After opening its door for more than thirty years, FIU has attained its foremost goal: to become a top, public, urban research university (FIU, 2006c). “What began as an institution to provide teaching to Miami’s exploding population has evolved into a world-class university that mirrors Miami’s growing role as a global city” (FIU, 2006c, para. 8).

Faculty and Students

As of the fall of 2005, seventy-six percent of FIU full-time faculty possessed doctoral degrees. Fifty-four percent of FIU faculty were tenured. Eighteen percent of FIU faculty were non-tenured but on a tenure track. Twenty-five percent of FIU faculty were non-tenured but not on a tenure track. The student/faculty ratio was 17:1. The average year’s salary for a professor is \$126,534; for an associated professor \$98,625; for an

assistant professor \$90,017; for an instructor \$54,772 (FIU Office of Planning and Institutional Effectiveness, 2006a).

In the fall of 2004, the total students enrolled at FIU were 35,061. Females made up 56.53%, while male students were 43.5%. Asian students were 4%, Hispanic students were 59.5%, Caucasian students were 21.1%, black students were 14%, American Indian students were 0.2%, and other students were 1.2% (see Figure 16). Florida residents made up 91.5% of the population, while non-Florida residents consisted 8.5%. Undergraduate students made up 75.5%, graduate students, 14.5%, and unclassified students, 10% (FIU Office of Planning and Institutional Effectiveness, 2004).

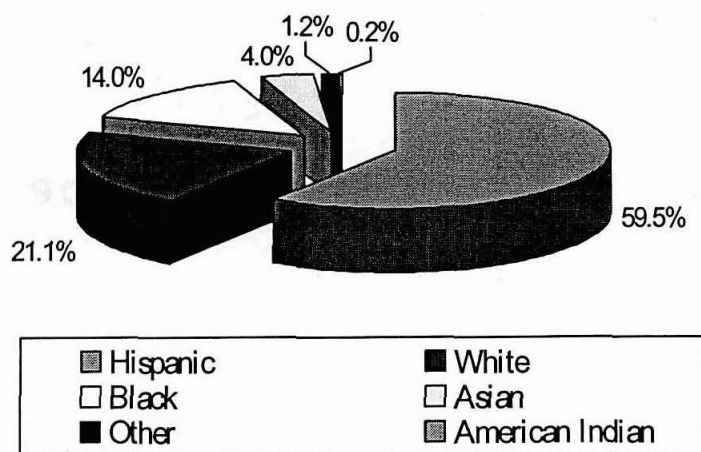


Figure 16. FIU student placement by race.

Schools and Departments

There are a total of 20 colleges and schools at FIU: (1) School of Architecture, (2), College of Arts and Sciences (3) School of Music, (4) College of Business

Administration, (5) Alvah H. Chapman, Jr. Graduate School of Business, (6) School of Accounting, (7) College of Continuing and Professional Studies, (8) College of Education, (9) College of Engineering, (10) School of Computer Science, (11) College of Health and Urban Affairs, (12) School of Health Sciences, (13) School of Nursing, (14) Schools of Social Work, Policy & Management, (15) Robert Stempel School of Public Health, (16) Honors College, (17) School of Hospitality and Tourism Management, (18) School of Journalism and Mass Communication, (19) College of Law, and (20) University Graduate School (FIU, 2006f).

Among these colleges and schools, the College of Arts and Sciences has the most courses related to Buddhism. There are twenty-five departments in the College of Arts and Sciences: (1) African-New World Studies Program, (2) Biological Sciences Department, (3) Chemistry Department, (4) Computer Science, School of, (5) Earth Sciences Department, (6) Economics Department, (7) English Department, (8) Environmental Studies Department, (9) History Department, (10) Humanities Department, (11) International Relations, (12) Liberal Studies Department, (13) Mathematics Department, (14) Modern Languages Department, (15) Music, School of, (16) Philosophy Department, (17) Physics Department, (18) Political Science Department, (19) Psychology Department, (20) Religious Studies Department, (21) Sociology and Anthropology Department, (22) Statistics Department, (23) Theatre and Dance Department, (24) Visual Arts Department, (25) Women Studies Department (FIU Departments, 2006).

Library

A library serves as an important resource to teach or learn Buddhism at a university. The mission of FIU libraries is to “support the University's mission of teaching, research, and service by providing the means for the discovery and the pursuit of knowledge” (FIU Libraries, 2006a, para. 1). The FIU libraries offer an online catalog search engine (<http://fi.aleph.fcla.edu/>). For example, in a basic review of the search engine, selecting “Title Keyword(s),” typing “Zen Buddhism,” choosing “exact phrase,” and clicking the “go” button (see Figure 17), it shows 26 records where titles are related to Zen Buddhism, such as “Zen classics : formative texts in the history of Zen Buddhism” (see Figure 18).

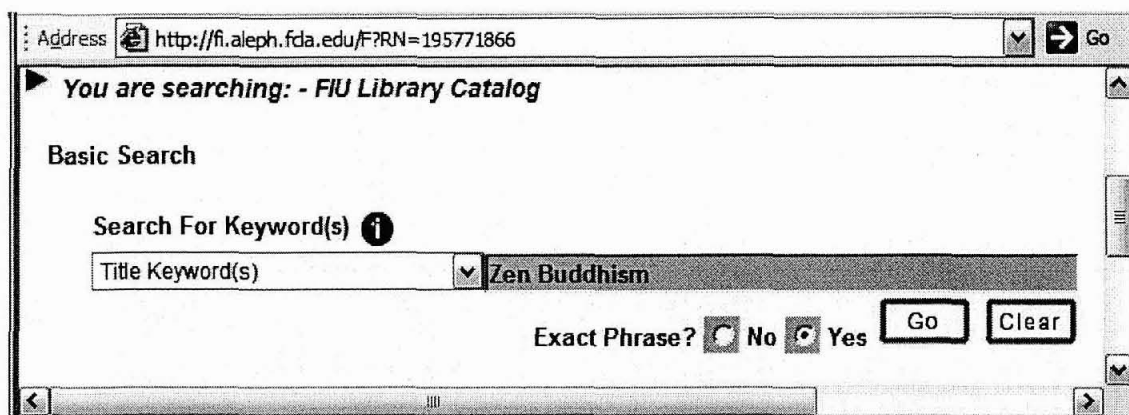


Figure 17. FIU Libraries online catalog search engine.⁶

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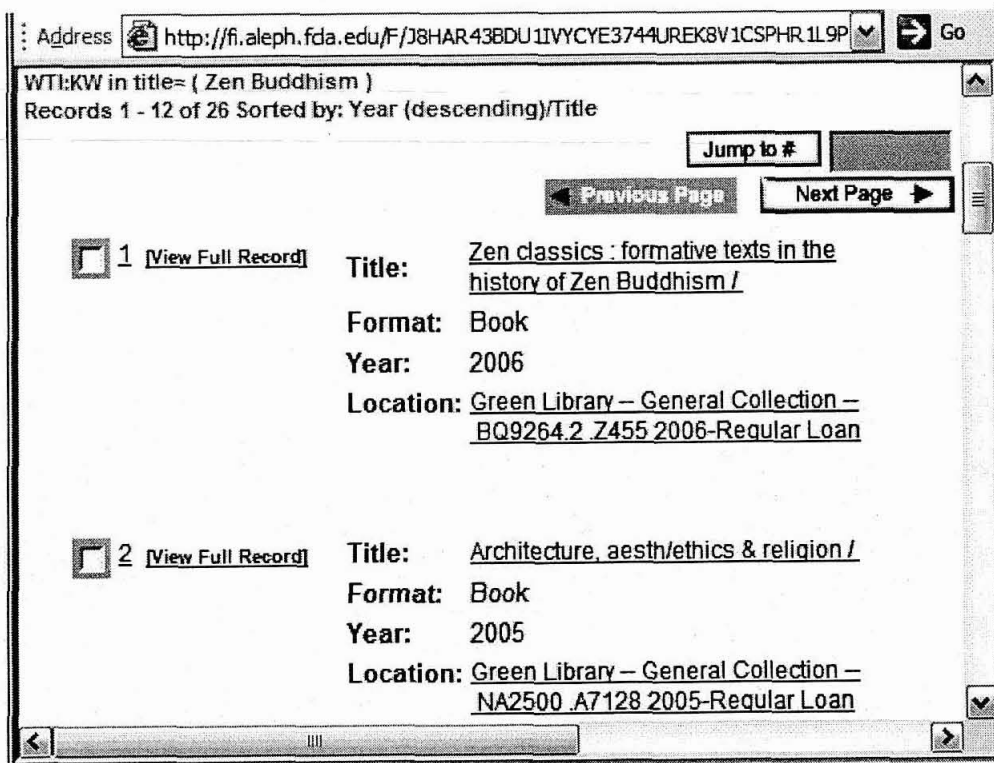


Figure 18. Results of FIU libraries online catalog search engine.⁷

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FIU libraries also offer important indexes and databases for religious studies. For example, *ATLA Religion Database* via Cambridge Scientific Abstracts has indexes book reviews, collections of essays, and more than 1,400 scholarly journals in religious studies. *ATLA Serials (ATLAS)* via American Theological Library Association has full text collection of more than 60 religion and theology journals which were selected by leading religion scholars and theologians (FIU Libraries, 2006b).

Environment off Campus

The City of Miami

The FIU main campus (University Park Campus) is located in the city of Miami, whose ecology impacts the FIU faculty and students. Miami, one of the most international cities in the world, is a main transportation and business center in the southeastern U.S. It is also Florida's largest urban center, which has a population of 362,470 according to the 2000 census. The population in the City is predicted to increase to 390,191 by 2010. Known as the Gateway to Latin America, Miami attracts a large amount of foreign born people, and results in a large Latin American population. According to the 2000 U.S. census, 60% of Miami's population is Hispanic, 22.3% is African-American, and 11.9% is White/other population. (FIU, 2006e; City of Miami, 2006).

Buddhist Groups in South Florida

Surrounding FIU is the South Florida area, which has a number of Buddhist temples, centers, and groups. Ten of them are: (1) Sokka Gakkai International, (2) Avalokitesvara Buddhist Study Center, (3) Won Buddhist Temple, (4) International Zen Institute of Florida, (5) Wat Buddharangsi Temple, (6) Amida Temple (FBA), (7) International Dharma Center, (8) Kagyu Shedrup Chöling, (9) Zab Sang Institute, and (10) Tibetan Buddhist Meditation Center (see Appendix G).

Sokka Gakkai International (SGI) has more than 12 million members who are lay believers and engaged Buddhists in 190 countries and territories worldwide (Sokka

Gakkai International, 2006a). SGI's mission is to contribute "to peace, culture and education based on the philosophy and ideals of the Buddhism of Nichiren Daishonin" (Sokka Gakkai International, 2006b, para. 1). Won Buddhist Temple practices Won Buddhism, which was founded by Soe-tae San in Korea in 1924. "Won" is a Korean word, which means "circular". Won Buddhism practitioners meditate upon a single object which is a black circle (Won) on a field of white (Cline, 2006). The aims of Won Buddhism are: "(1) to revitalize and modernize Buddhism, (2) to bring ancient Buddhist truth to contemporary society, and (3) to use Buddhist teachings for practical and useful purposes" (Manhattan Won Buddhist Temple, 2006, para. 3).

The International Zen Institute of Florida (IZIF) plays a significant part in the practical Zen training in the United States. It is a branch of the International Zen Institute of America and Europe (IZIAE), which was founded in 1983 by Zen master Gesshin Myoko Prabhasa Dharma in Los Angeles, moved to Wapserveen in the Netherlands in 2006, and now still has two branches in the United States (Miami, Florida and Truchas, New Mexico). The IZIAE's aim is to propagate Zen Buddhism throughout western society. The Dharma House, the IZIF center offering daily meditation and retreats, is an oasis of peace in the urban district around Miami (IZIF, 2006; IZIAE 2006). Wat Buddharangsi Temple is a Thai Buddhist temple, which was found by Ajan Surachett in 1986. It sponsors or assists many activities such as Asalahapuja Ceremony, Sart Thai Ceremony, Change Your Mind Day, and Thai Summer School (Wat Buddharangsi, 2006).

Kagyu Shedrup Chöling (KSC) is a Tibetan Buddhist Dharma Center, which is the first center Lama Norlha Rinpoche established in South Florida. KSC holds many traditional Tibetan Buddhist activities such as teachings in meditation, including shinay (shamatha) and lhatong (vipasshyana). Lama Karma Chötso is the KSC resident teacher, teaching traditional Tibetan texts such as the *37 Deeds of a Bodhisattva* and *The Union of Mahamudra & Dzogchen*. Gya Chö Ceremony, in which participants light one hundred butter lamps, is held every Sunday morning (Kagyu Shedrup Chöling, 2006). “Zab Sang Institute is a Non-Sectarian School for Traditional Tibetan Buddhist Study and Practice.” Its “main goal is to promote the heart essence of the Buddhist Teachings through loving kindness and compassion, the cultivation of patience and the actualization of the means in daily life” (Zab Sang Institute, 2006, para. 2). It “provides various profound meditation methods, retreat programs, Buddhist teachings and Tibetan Yoga training through the traditional Eastern Way” (Zab Sang Institute, 2006, para. 4).

The Role of FBA to FIU

FBA, also called Amida Temple, is one of the appointed religious sites for FIU students who take certain classes to observe religious activities (Rowan, 2006). The researcher met some FIU students conducting their observations at FBA, several times. Therefore, it could be said that, FBA is not only a site for Buddhist association, but also a site for FIU research.

Furthermore, The FBA president is also a professor in the FIU Department of Mechanical and Materials Engineering. Although he is not a professor in the FIU Department of Religious Studies, he has a good relationship with faculty and staff in the

Department of Religious Studies. For example, when the Dalai Lama visited FIU in 1999 and 2004, FBA helped with many administrative activities, such as recruiting volunteers and security assistance. FBA members also were given some free tickets for the Dalai Lama's lectures at FIU. Another example is that through the FBA president's assistance, the researcher was able to conduct research for this dissertation at FIU.

Theme 6: Evaluation

FIU

Official Evaluation results

FIU offers an official web page (see Figure 19) to search for student assessment of instruction. It is easy to find the assessment by selecting the semester, college, department, course, or instructor (FIU Office of Planning and Institutional Effectiveness, 2006b).

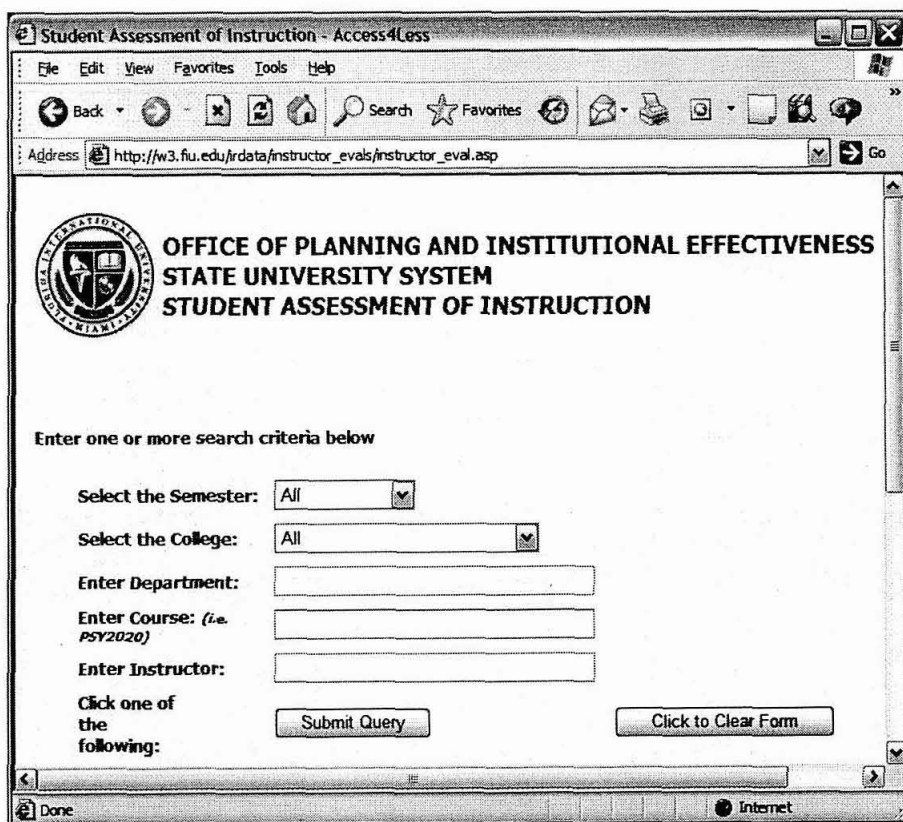


Figure 19. FIU search engine for student assessment of instruction.⁸

⁸ From "FIU student assessment of instruction" by FIU Office of Planning and Institutional Effectiveness, 2006, FIU Office of Planning and Institutional Effectiveness online. Copyright 2006 by FIU General Counsel. Reprinted with permission of the Deputy.

For example, selecting the semester as "Fall 2005," entering the course as "RES 4340" (the course code of "Pathways to Buddha"), and clicking the button of "Submit Query," will produce a student assessment sample (Figure 20).

FLORIDA INTERNATIONAL UNIVERSITY

STUDENT ASSESSMENT OF INSTRUCTION

New Search

| Instructor Name: [REDACTED] | Department: RELSTUDIES | | | | | |
|--|-------------------------------|----------------------------------|--------------|------|------|------|
| Course: REL 4340 | Section: U01 | Title: Pathways To Buddha | | | | |
| Enrolled: 33 | Ref#: 98006 | Completed Forms: 22 | | | | |
| Question | No Response | Excellent | Very Good | Good | Fair | Poor |
| Description of course objectives and assignments | 0.0% | 72.7% | 18.2% | 9.1% | 0.0% | 0.0% |
| Communication of ideas and information | 0.0% | 95.5% | 0.0% | 4.5% | 0.0% | 0.0% |
| Expression of expectations for performance in this class | 0.0% | 72.7% | 18.2% | 4.5% | 4.5% | 0.0% |
| Availability to assist students in or out of class | 0.0% | 59.1% | 22.7% | 9.1% | 9.1% | 0.0% |
| Respect and concern for students | 0.0% | 68.2% | 22.7% | 9.1% | 0.0% | 0.0% |
| Stimulation of interest in course | 0.0% | 81.8% | 13.6% | 4.5% | 0.0% | 0.0% |
| Facilitation of learning | 0.0% | 68.2% | 22.7% | 9.1% | 0.0% | 0.0% |
| Overall assessment of instructor | 0.0% | 77.3% | 18.2% | 4.5% | 0.0% | 0.0% |

Figure 20. An Example of Student Assessment of Instruction.⁹

⁹ From "FIU student assessment of instruction" by FIU Office of Planning and Institutional Effectiveness, 2006, FIU Office of Planning and Institutional Effectiveness online. Copyright 2006 by FIU General Counsel. Reprinted with permission of the Deputy.

Figure 20 shows the questionnaire has eight questions: (1) Description of course objectives and assignments, (2) Communication of ideas and information, (3) Expression of expectations for performance in this class, (4) Availability to assist students in or out of class, (5) Respect and concern for students, (6) Stimulation of interest in course, (7) Facilitation of learning, and (8) Overall assessment of instructor. Each question has five

levels for students to assess the instruction: (1) Excellent, (2) Very Good, (3) Good, (4) Fair, and (5) Poor.

In order to more deeply understand the evaluation of Buddhist education at FIU, there were four courses (Philosophy of Buddhism, Zen and Tea Ceremony, Zen Buddhism, and Pathways to Buddha) chosen to compare their student assessment of instruction (see Appendix H). Figure 21 is their comparison on the question: “Description of course objectives and assignments.”

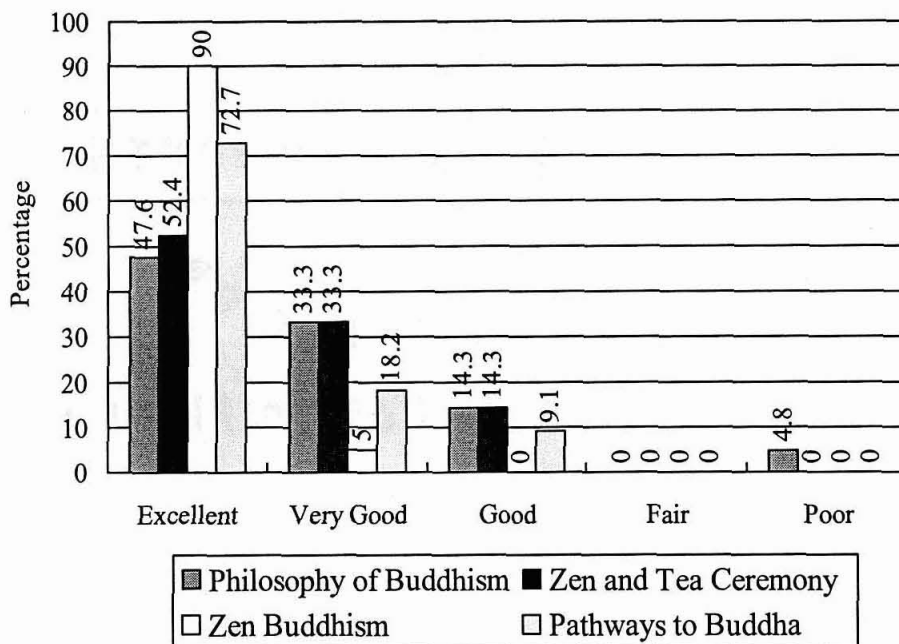


Figure 21. Comparison of four courses on question one: “Description of course objectives and assignments.”

According to Figure 21, “Zen Buddhism” is an excellent course on the description of course objectives and assignments. “Philosophy of Buddhism” is the only course in which students thought its “description of course objectives and assignments” were poor.

Concerning question two about “communication of ideas and information,” “Zen Buddhism” and “Pathways to Buddha” are considered better than “Philosophy of Buddhism” and “Zen and Tea Ceremony,” according to the students (see Figure 22).

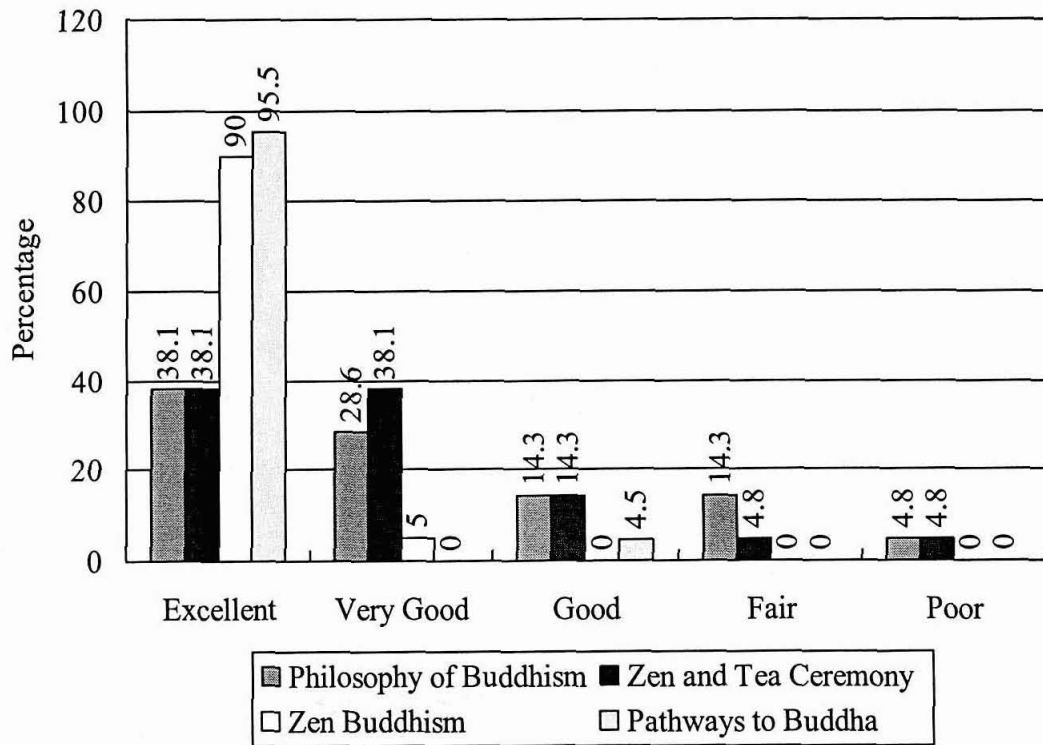


Figure 22. Comparison of four courses on question two: “Communication of ideas and information.”

On question three about “expression of expectations for performance in this class,” 100% of students in “Zen Buddhism” thought it was excellent. That is, the instruction of “Zen Buddhism” is very conformable as to the expectation of students, while the other three courses are moderately comfortable (see Figure 23).

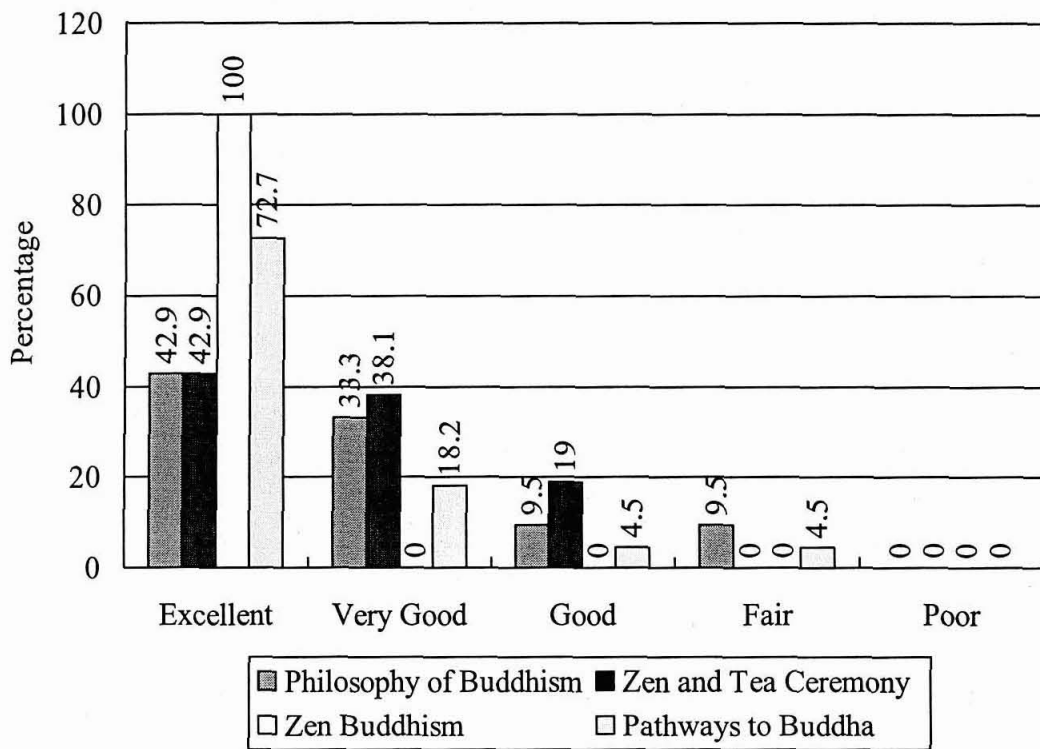


Figure 23. Comparison of four courses on question three: “Expression of expectations for performance in this class.”

On question four about “availability to assist students in or out of class,” the instructor of “Zen Buddhism” was the most available to the students. “Philosophy of Buddhism” was the only course which has students who thought the instructor’s “availability to assist students in or out of class” was poor (see Figure 24).

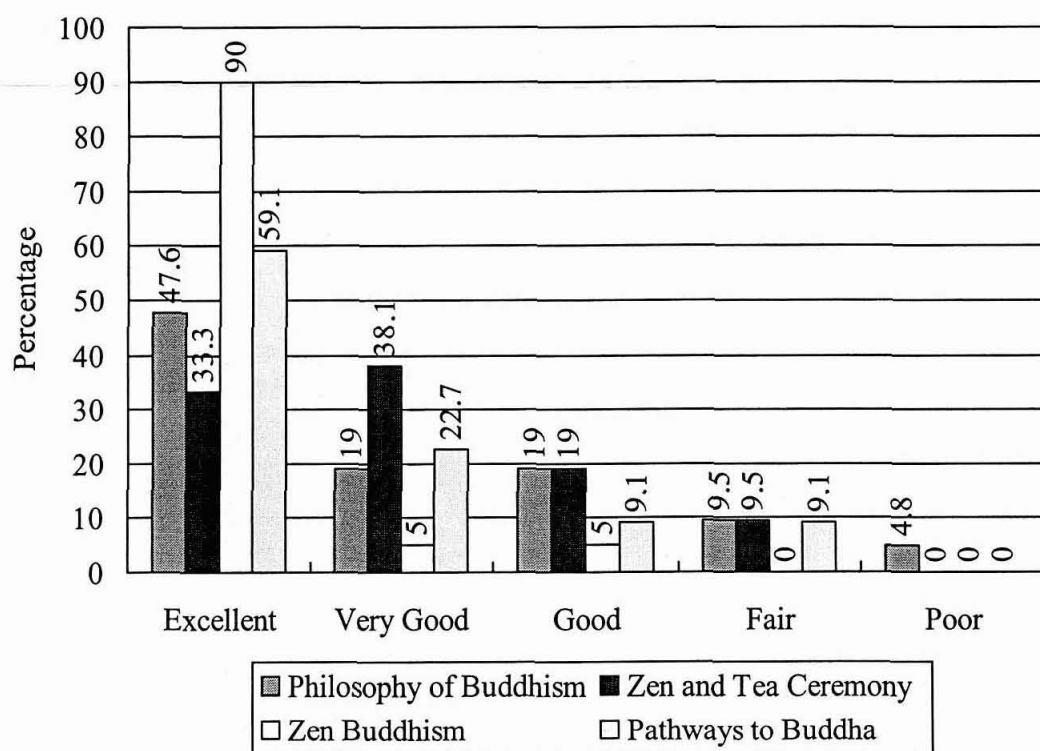


Figure 24. Comparison of four courses on question four: “Availability to assist students in or out of class.”

On question five about “respect and concern for students,” the instructor of “Zen Buddhism” showed the most respect and concern for students. “Philosophy of Buddhism” was the only course which has students who thought its “respect and concern for students” was poor (see Figure 25).

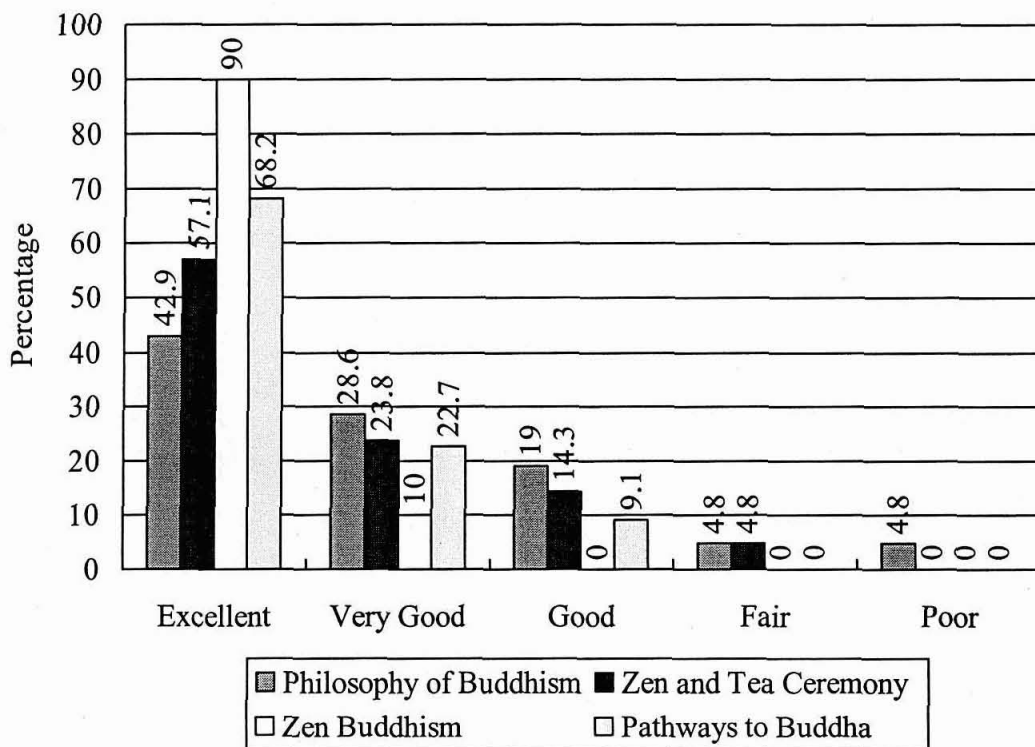


Figure 25. Comparison of four courses on question five: “Respect and concern for students.”

On question six about “stimulation of interest in course,” “Zen Buddhism” and “Pathways to Buddha” were more satisfactory than “Philosophy of Buddhism” and “Zen and Tea Ceremony” (see Figure 26).

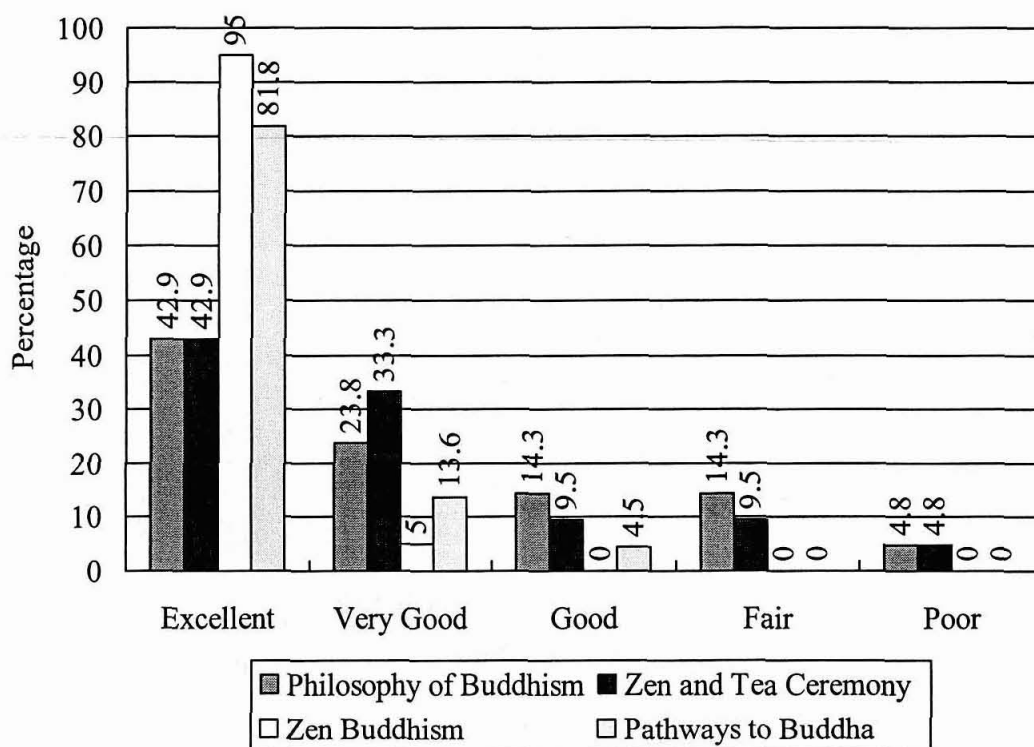


Figure 26. Comparison of four courses on question six: “Stimulation of interest in course.”

On question seven about “facilitation of learning,” “Zen Buddhism” and “Pathways to Buddha” were perceived as better than “Philosophy of Buddhism” and “Zen and Tea Ceremony.” “Philosophy of Buddhism” was the only course which has students who thought its “facilitation of learning” was poor (see Figure 27).

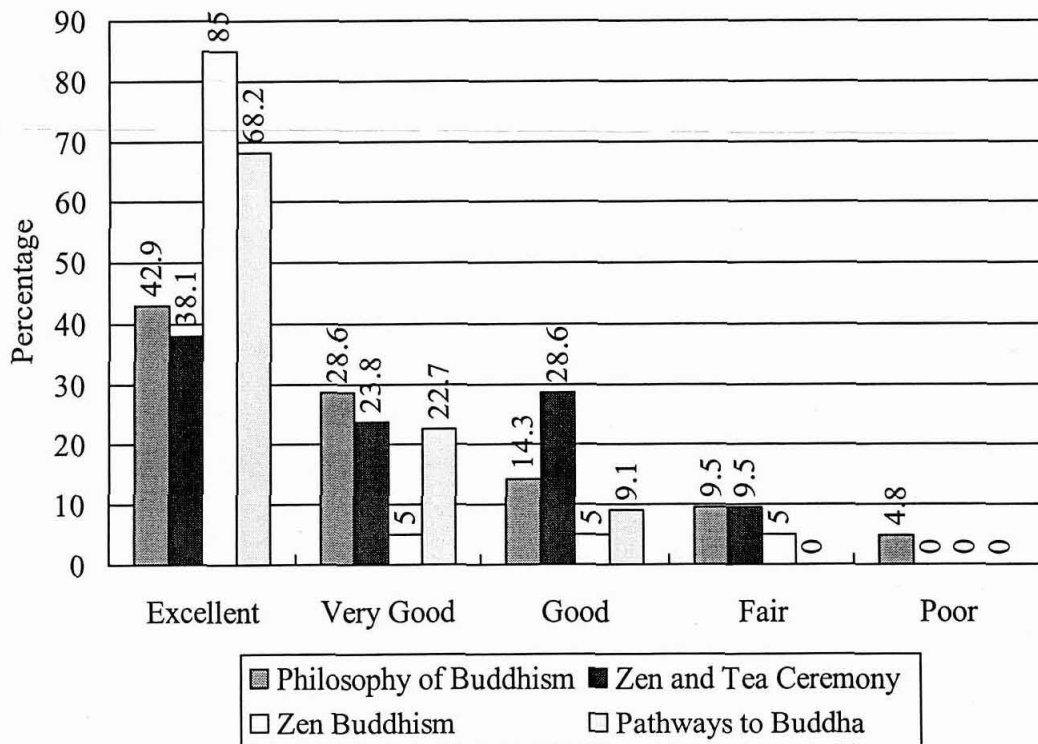


Figure 27. Comparison of four courses on question seven: "Facilitation of learning."

On question eight about "overall assessment of instructor," "Zen Buddhism" and "Pathways to Buddha" were perceived by students as better than "Philosophy of Buddhism" and "Zen and Tea Ceremony" (see Figure 28).

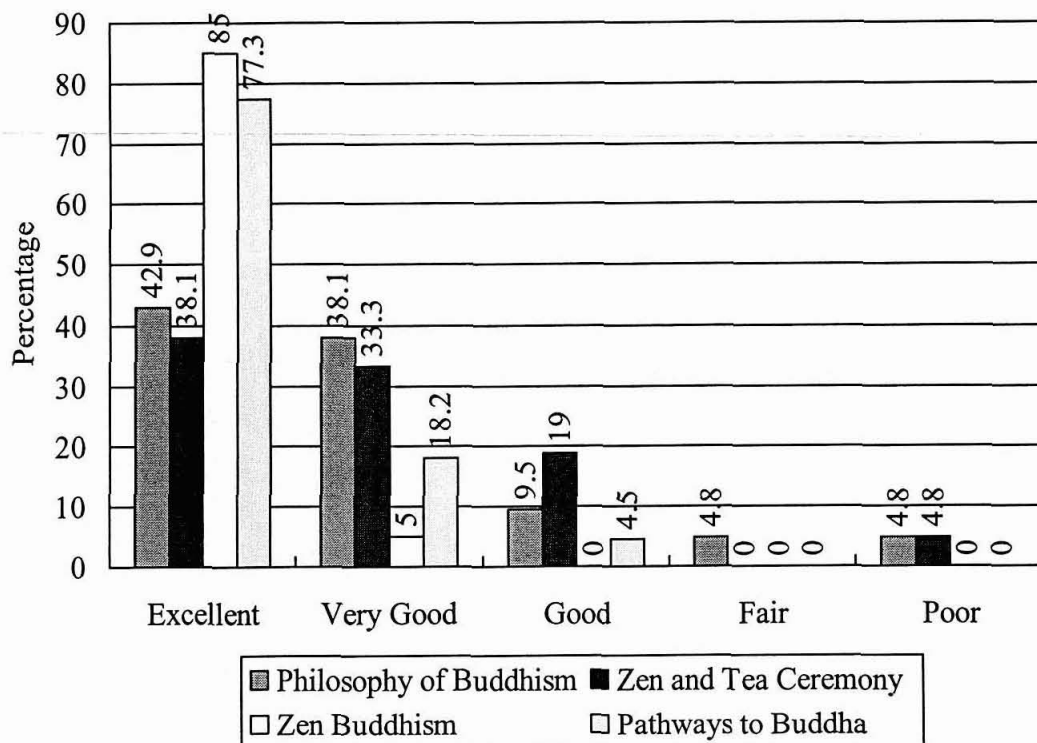


Figure 28. Comparison of four courses on question eight: “Overall assessment of instructor.”

After comparing the student assessment of instruction of the four courses, student perception indicates that “Zen Buddhism” is the best among the four courses.

Evaluation from Interviews

Most students were very satisfied with their learning at FIU. Kirsty said:

I am extremely satisfied because I think Jennell is a very detailed instructor. I have learned so much in such a short time. I think I enjoy it so much because the Religion Department at FIU is so open-minded no matter what your beliefs. There

is not a certain mindset about whose beliefs are correct. Additionally, I think Buddhism has characteristics of this as well.

Odin agreed with Kirsty and said, "Well, first of all, my teacher Jennell is a very good teacher. From the first time I met her, I could tell that she really enjoyed teaching religion which ever it may be she was equally motivated to teach all of them. The environment is awesome. However, I personally love FIU, so it doesn't matter." Jacalyne appreciated religious openness and diversity on the campus. She said:

I'm satisfied with my learning at FIU, because they provide lots of different opportunities for me to be involved in... not just Buddhism but other activities. If there is a Jewish activity you want to be involved in they usually send us an e-mail or they have it on the board. So, it's very attractive. And we got teachers that specialize in everything here. The Asian department over here, the Caribbean studies over there. It's like diverse, so it's nice.

Aitor was a FIU undergraduate student majoring in liberal studies and taking the online course of "Religion: Analysis and Interpretation." He went to FBA for his assignment of religious site observation. After his observation, the researcher got an opportunity to interview him. He said, "I enjoyed attending the religious ceremony, which was recommended by the professor. However I am not normally on campus and could not accurately explain the Buddhism learning environment on campus. Yet, I am aware that the Dalai Lama did come to FIU and I have seen flyers and bulletins advertising yoga and meditation workshops, so there is definitely a Buddhism influence on campus." From another point of view, Chika thought that, "It is a privilege to have on

campus people from other cultures and religions, to learn from them.” Basically, Lecia thought Buddhist learning environment at FIU is alright, but she cannot see a larger known population of Buddhists. However, she said, “I think if I looked into it more, I may find some Buddhists in meditation sessions, or similar meetings.”

Although there were some Buddhist classes or activities on the campus, some students who attended some Buddhist activities at Buddhist temples off campus expressed that there is no Buddhism learning environment on the campus. The reason they said that might be, was that they were totally attracted to Buddhism learning off the campus and paid no attention to it on the campus.

Prof. Scholz thought FIU has “a very good evaluation set up with the university.” She stated, “FIU has written evaluation forms to ask students many questions. Ask about ‘did the syllabus, was the syllabus correct?’ or ‘how do we follow the syllabus?’... That’s very, very specific. If students don’t like something or don’t like you, it is easy for them to show that they don’t. It gives a lot of feedback. I think that’s an excellent way to evaluate.” Prof. Scholz thought that teachers cannot just look at students’ grade. They need to look at the amount of questions students have in class. She is concerned with: “Have they (students) been prepared to read? Do they ask questions? Are they interested in the materials? I feel that if I am able to give them something interesting, then they may.”

As for evaluating students’ performance, Prof. Scholz did it through three kinds of assignments. She explained, “The first one is a test. My test is not scantron, but like filling in the blank. It’s not multiple choices so students have to come with a lot of

knowledge that I gave them. I gave them a lot of terms that I maybe use them only a few times, but that are important to understand the different religions, or different kinds of Buddhism. If they did not read or if they are not understanding in class, they are not going to do well.” In the test, she liked to include questions the answers of which could not be found in the books, but only in her lectures. Another assignment is the site visit. Professor Scholz explained, “Students have to go to the places (religious sites). I evaluate their skills to look at rituals, to look at what’s going on, and how they ask questions.” The last assignment is a group presentation. She said, “I evaluate students in how they get together as a group. They pick one area, pick the religions in that area, and they do a presentation. I give them freedom to be very creative. I think when they are really interested their projects are more interesting, they spend more time with the projects. That’s how I evaluate them.”

FBA

Keaton thought the discussion sessions at FBA were very valuable to him. He revealed, “These sessions at FBA keep me motivated and, with the teacher’s help, I have been able to clear up some important questions that were very perplexing to me.” Shani appreciated the learning at FBA, and said, “I think David Tseng has been a great teacher. He has so much knowledge and is funny!” However, she wanted to learn the Heart Sutra in Chinese and FBA did not help this yet. Jojo thought a good teacher is one who can help her to be ready to accept the lesson. Garden expressed, “As a layman practitioner, it is difficult to find suitable teachers and Sangha (Buddhist group) to further my development, unless I travel to Buddhist centers in the United States at some cost. At this

point, the practice of Buddhism with qualified teachers appears to be limited to those people who live in large urban areas or large academic institutions.” He also believed that he received more benefit from the direct study of sutras than from the commentary of modern authors. Piers joined several local Buddhist groups at the same time, such as FBA, the International Buddhist Progress Society (IBPS), and the Taiwan Buddhist Tzu Chi Foundation. In those groups, he found lots of the teachers and Buddhism practitioners who served as excellent examples for him.

Teacher Duda evaluated his teaching performance through feedback of his students and the changes in the number of students attending his lectures. Teacher Washington utilized dialogues to understand his students’ learning situations. He evaluated his students through the way they change their view of themselves and this world, and through the way they handle difficult life situations. For example: “Are they more tolerable to others? Do they have more compassion/loving kindness towards others?” In addition to teaching Buddhism at FBA, Teacher Scott also taught Buddhism as an extracurricular activity on the college campus. He was not very satisfied with college students’ learning because they “need to study for their academic requirements. Therefore, very often they cannot put much thought on the Buddhism teachings that they have learned.” Usually, he evaluated his students through their feedback and comments.

Comparison

Comparing the evaluation of Buddhism teaching and learning between FIU and FBA, it is found that FIU placed much more importance on the evaluation system. The FIU participants were more concerned about acquiring Buddhist knowledge, while FBA

participants were more concerned about how to apply Buddhism to the daily life. This finding conforms to the different aims between FIU and FBA: the FIU's aim emphasizes Buddhist knowledge, while the FBA's aim emphasizes Buddhist practice (see Theme 1: Aim).

Theme 7: Experience of Buddhism

Why and How Some Americans Come to Buddhism

Most interviewed FIU students were not Buddhists. Some of them came to Buddhism because of the course requirement, while others did so because of their own personal interests, or they were looking for their own religion. Cilla, a graduate student majoring in Women's Studies with a Minor in Religious Studies, was raised as a Catholic in Buenos Aires, Argentina. She described: "Early in my teenage years, I detached myself from any organized religion and have remained that way ever since. I have some classes related to Buddhism because they are required. However, I was and still am very interested in learning about what Buddha taught and from time to time, I read something related to Buddha." Lecia was a freshman at FIU and did not decide her major yet. She wanted to learn more about Buddhism and be able to understand it to the best of her ability.

Coming from a half Jewish and half Catholic family, Aitor was very new to Buddhism. Because of the requirement for the course, he attended a Pure Land Buddhist ceremony at FBA. Odin, an undergraduate student majoring in Psychology and Criminal Justice, stated "I decided to take this class (Religion: Analysis and Interpretation) because

my father had a very religious upbringing, but I did not, and neither did my mother.

Therefore, I don't really believe in god. I believe things happen for a reason and that you can do anything you set your mind to. So, I thought I would take this class to maybe find a religion or an idea similar to mine."

Although Kirsty, an undergraduate student majoring in Dietetics and Nutrition, is not a Buddhist, she was interested in understanding different religions and looking for the meaning of life. She expressed, "My family does not have a strong religious background which has influenced my lack of belief in religion, but I do feel that it is something that I am missing in my life. Moreover, I am inclined to believe in religions that pertain to reincarnation and duty more so than believing in Jesus Christ and God."

Yaffa, a FIU graduate student in Master of Accounting program, did not have Buddhist classes on the campus, but attended some activities in local Buddhist groups, because they made her feel peaceful. Jyri, a Ph.D. student at FIU, was curious about Buddhism so that he went to a local Buddhist temple frequently. Chika, an FIU undergraduate student majoring in political science, took a world religion class on campus and learned about Buddhism, and also attended a meditation session off campus every Friday. She described: "I attended meditation classes because after I went once I felt good, and helps myself (sic)."

Dr. Koch taught "The Survey of Buddhism," "Buddhism in India and South East Asia," "Buddhism in Tibet," "Seminar on Mahayana Buddhism," among others at FIU. He has been involved in Buddhism for about forty years. In the very beginning, his interest was based just on reading rather popular books, such as Allan Watts', Suzuki's,

and *The Tibetan Book of the Dead*, when he was teenager. “Then, when I was in college,” Dr. Koch narrated, “I took a course I remember with a Korean Zen Monk. On Sundays he would have mediation classes in his home. And so, I went to the meditation class and I loved the meditation. In those days I was doing some yoga and different kinds of meditation, but I like the Zen meditation especially. So, that’s the origin of my interest: first from just reading sort of philosophically, secondarily, from the meditation practice and courses in college.”

Prof. Scholz felt it is important to teach different religions, because of the political situation in the United States after 9/11/2001. She indicated, “We have created some negative ideas of religion, especially in some religions. So, I feel compelled to teach different kinds of religion because I want to show all religions in beauty of them all (sic). I teach my student that without claiming ‘I am Christian, I am Buddhist, and I am Liberal,’ we can all find beauty in all religions and understand that this is something uniting humankind.” She brought a lot of energy to teach the student about religion because she loved it and found beauty in religion.

So far as FBA participants, Piers came to Buddhism because he hoped to “get closer to find the path of liberation.” Gordon, participating in Zen and Pure Land practice since 1999, is “a Buddhist advocate with interest in reading and understanding scriptures and achieving higher level of Samadhi.” In order to pursue personal spiritual growth, Jojo has been converted to Buddhism for two and half years. Shani, participating in all kinds of FBA activities, such summer camps, retreats, and lectures, wanted to learn more and practice meditation. Teacher Washington taught Buddhism because he considered it as

his responsibility. Involved in Buddhism for thirty-two years, Teacher Duda was very humble and said that he taught Buddhism at FBA “due to lack of qualified teachers.”

Interests and Difficulties in Buddhism

Interests in Buddhism

The interviewed FIU students showed their interests in different areas, such as meditation, rituals, and philosophies. For example, Yaffa felt very interested in Meditation and “what happens after death” in Buddhism. Kirsty expressed, “The aspect that interests me the most about Buddhist study is definitely reincarnation with regard to the caste system and the duties to oneself. Additionally, I am also interested in the notion that this life is known as the ‘sleep of ignorance’.” Hestia was so interested in emptiness philosophy in Buddhism that her thesis for her master’s degree in Religious Studies would be focused on this area. Cilla said, “Buddhism has interested me since I was in my teens, when I read a book by Hermann Hesse called *Siddhartha*. Siddhartha’s search for understanding reality was resonant with my own search at that time. Over time, when I came to know the teachings of Buddha better through reading other books, I remained sympathetic to them.”

Jacalyne liked the philosophy of “middle way” in Buddhism. She replied, “I like how there is not one extreme or the other. I think that’s nice, it’s more like a balance. Yeah, I like that because it promotes more of a balance. It’s not all one way or that other way. I like the whole middle way thing.” She was also interested in Buddhist history, such as “how Siddhartha wasn’t an enlightened Buddha as a prince.” Prof. Scholz took

her students to visit a Buddhist temple one time. She thought they enjoyed going to the temple because of the meditation part. She explained, "It is because we don't do the meditation in the classroom. However, I offer them to come with me so they can join meditation in the temple. It is nice to go as a group to visit the temple because we ask questions and the monk is over there and can talk with us." If students went to the temple alone and separately, the monk might not pay attention to them. Prof. Scholz continued:

So, when we go as a group, you know, students have more interests to ask questions. We went to the Thai Temple in Homestead, and one of students asked them about the Ordination of women, because I taught them about a woman who tried to start the Bhikkhuni (Buddhist nun). The Monk said, 'No, there is no Bhikkhuni!' My students all looked at me like I am a liar or something. I told them that what we learned in class, what you read, what you saw in the video is going to be different than what you will do when you go to the temples.

Maybe because of his teaching about Tibetan Buddhism, Dr. Koch felt his students were most interested in Tibetan Buddhism. He explained:

It is because Tibetan Buddhism is so culturally popular in America right now. Uh, the Dalai Lama is maybe the most popular, or one of the top two or three spiritual teachers in the world. So, largely because of his impact, the students' interest in Tibetan Buddhism is very strong. However, I only teach a limited amount about Tibetan Buddhism because students have to start at the beginning and need the foundation of Buddhism and Tibetan culture.

The FBA participants showed the same interest as FIU students, in meditation. However, the former have different interests in Buddhism, such as retreats, practicing the concepts, and studying the Sutras. Teacher Washington also pointed out that some of his students were interested in the differences between Buddhism and western religions.

Difficulties in Buddhism

Interviewed FIU students showed their difficulties in meditation, practice, gender equality, and philosophical ideas. “For me,” Kirsty expressed, “the most difficult content of Buddhism is the dedication required to become accustomed to a lifestyle in which your goal is to discover the true nature of things.” Yaffa felt it is still different to calm down the mind and body, maybe because she did not practice meditation enough. Cilla seemed frustrated and said, “In all organized religions I get the sense that women are not treated as equals. This has been the major reason why I have remained apart from any religious rituals and gatherings. As I see it, a world ruled and interpreted only by men, is a world with a missing half.” In Chika’s opinion, Buddhism is “is more than a religion. It is a way of life and can be complicated to follow, especially if you are a young student, and not raised as a Buddhist.” Jacalyne had difficulty in realizing the idea of non-self, and she analyzed the reason as that she did not grow up within the background or the culture with the notion of not having a self.

Prof. Scholz thought probably Vajrayana Buddhism is most difficult for her students. She explained, “You know, its practice is very close to Hinduism as well it has many elements of Hindu’s culture. I think that students are most fascinated with how Vajrayana Buddhism is the same or different than the four noble truths, which are the

fundamental teachings of Buddhism.” Dr. Koch observed that his students had difficulty with Nagarjuna’s Madhyamika philosophy (middle way), and even Mahayana Buddhism. He interpreted, “The Mahayana philosophy has so many schools and so many view points. My students find that very, very confusing and difficult. I think one of the reasons is that we go too quickly. We teach them some of Madhyamika, Yogacara, Vijnanavada, and all these different kinds of Mahayana schools. In addition, there are so many sutras in Mahayana that the students get lost there very easily.” Dr. Koch continued, “The early Buddhism is fairly simple really, the so-called Hinayana (Theravada) or the Pali texts that students can easily understand. However, when we go into the Mahayana texts, it’s uh, much more voluminous material and much more difficult.”

Nevertheless, unlike Dr. Koch, Prof. Anderson had an opposite understanding about students’ difficulties with learning Buddhism. Prof. Anderson thought students had difficulty with Theravada Buddhism (Hinayana Buddhism), not Mahayana Buddhism. He explained, “Theravada Buddhism emphasizes the concept of dukkah as involving everything as pain, suffering, old age and sickness, and so forth. It’s kind of a nihilistic world view. There’s very little hope. This is hard for American students.” He continued, “In addition, Theravada always says that the concept of God and the concept of the soul are crutches. It is difficult to the people in the west used to trying to hold onto something permanent.” What the Buddha’s doing is cutting the root of all problems right at the base. To do that, people have to get rid of permanence. That is, if people want to overcome suffering, to overcome dukkah, they have to let go of the ideas of God and the soul (atman), which are the two great symbols of permanence. Prof. Anderson analyzed, “The God and the soul are ones that Christian students in the west feel most attached to, even

though they grant that this phenomenal world, this world of appearance, is going to pass away and die. There is still a hope that the immortal soul will go to God and be with Jesus or be in heaven.” Therefore, when Prof. Anderson taught Theravada Buddhism, he sensed that his students felt very, very anxious, because they always asked: “Is that it? You mean there’s no hope for another life?! There’s no hope?!”

Prof. Anderson needed to extend his patience to the students and explained to them, “Buddha says that the problem is that these religions give you false hopes. These religions (which admit the God and the soul) do not want you to see reality as it is, so they create, fabricate all these illusions... So, by learning the nature of reality as it is, you can be truly happy because you are taught what is the solution to the problem of dukka. It is to let go these illusions.” However, that’s what students find the hardest thing to do. They all admit that phenomenal reality is the way the Buddha describes it, and there’s nothing to hold on to. All of these things will not be here in a few months or a few years. But what they don’t accept is that beyond the phenomenal there still is nothing, that everything is Anatta (non-self). Prof. Anderson described, “No soul, no substance, nothingness underneath the phenomenal, is what they have a hard time to accept. They get very depressed over that.”

Similar to the FIU participants, the FBA participants expressed difficulty in Buddhist meditation, rituals, practice, and philosophies. Piers thought, “a small proportion of Buddhist studies are either too hard to understand or are becoming a form of academic scholar research topics.” He preferred the theories and philosophies that can be applied to daily life. Faith related rituals and achieving higher level of meditation

practice are difficult for Gorden, although he has been involved in Buddhism for forty year. Jojo felt it is difficult to change the way of thinking and looking at life. Many Buddhist concepts, such as non-self, are difficult for Keaton to comprehend. He said, "They are elusive to me, and even harder to retain for the long term. That's why I often read many texts two or three times." Teacher Washington thought the emptiness view, or oneness of emptiness and existence, good and bad, delusion and wisdom, are difficult for his students. Teacher Scott observed that his students had difficulties in "application of the teachings in their daily lives." Teacher Duda pointed out that prostration to Buddha and theoretical Buddhism are difficult for his students.

Favorite Books and Persons

This section describes the Buddhist books and persons that have influenced or attracted the research participants. Understanding this will help to realize how they understand Buddhism and how they learn Buddhism.

Some interviewed FIU students did not have particular favorite Buddhist books or persons, because they were beginners in Buddhism. Even Aitor just meeting the researcher one time, said he considered the researcher "Reverend Lu" as his favorite Buddhist person. He had another interesting reply, that he was attracted to "the Buddhist monks who smoked Marlboro Red in Bangkok." Odin considered Mahatma Ghandi as a Buddhist, also as his favorite one, because "he is one of the only people who protest the caste system." Dalai Lama is Chika's and Jacalyne's favorite Buddhist monk (Jacalyne thought Dalai Lama is "cool!"), while Hestia likes Thich Nhat Han the best. Wikipedia (2006c, para. 1) described: "Thich Nhat Hanh, born on October 11, 1926, is an expatriate

Vietnamese Buddhist monk, peace activist, and prolific author in both Vietnamese and English.”

Thich Nhat Hanh has combined his deep knowledge of a variety of traditional Zen teaching methods with methods from Theravada Buddhism and ideas from Western psychology to form his approach to modern Zen practice. Thich Nhat Hanh has become an important influence in the development of Western Buddhism. (Wikipedia, 2006b, Biography section, para. 1)

In terms of Buddhist books, Yaffa likes *The Way to Buddhahood* very much, which is also her first Buddhist book. Jyri appreciates the *Heart Sutra*, because he feels peaceful after reading it. Cilla likes Alan Watts’ books. Kirsty described:

Since I have just begun to learn about Buddhism, I have only come across one book at my job (she worked at Barnes and Noble book store). It is *Buddhism without Beliefs: A Contemporary Guide to Awakening*. This book is interesting because it is a more modern way of looking at what awakening really is and how to reach it without all the confusing vocabulary. It’s like a dummies’ guide, I guess, but I like it because its good for people like me who are just beginning to learn about it.

What the Buddha Taught is Prof. Anderson’s favorite Buddhist book. He explained, “It is my first exposure to Buddhism and I found this book to be particularly powerful in my own development.” Another of his favorite books, that he wished he had worked with, is *Life and Teachings of Tsong Khapa*. He said, “It is a great book

translated by Robert Thurman, the father of the actress Uma Thurman. He's a Tibetan Buddhist Monk. He's a good friend of the Dalai Lama." However, in terms of Buddhist books, Prof. Anderson has his own special point of view:

The other thing I like about Buddhism is that you don't need a book. I always tell my students when they're in my class: Look! In other religions you need to study all these manuals, while in Buddhism your book is right in front of you. Look at the chair you're sitting on, look at the desk, look at me, look at your bodies. None of us, or nothing here, is going to be here in a matter of a few decades."

He became more excited and continued to interpret:

Everything you need to understand, the Dharma, is public. It's within you. The Buddha has no special knowledge, no special teaching. The Buddha's teaching is public. You can figure it out on your own because it's all available to you right here. So, this is the best book: understanding and reflection on the nature of these objects that they're here today and they're gone tomorrow.

Satisfied with his explanation, he concluded:

So in that sense, that's what Buddhism taught me---apart from these books that helped me to get into Buddhism. Buddhism teaches me in the end you don't need the books, and you need to look at reality, look at it very carefully. Look at what is in front of you and learn from it.

So far as the FBA participants, Keaton likes *The Monk and the Philosopher*, *The Tibetan Book of Living and Dying*, and *Einstein and Buddha*. Shani likes Dalai Lama and Thich Nhat Hanh, because “they really practice what they teach.” Gorden appreciates Sutras of the Zen school of thought, such as *The Sutra of the Sixth Patriarch* and the *Surangama Sutra*, because they most closely reflect his relative state of mind. Piers loves *Insight Meditation: Living Meditation, Living Insight*, “because it talks about how to apply it to our daily life.” There is no particular book or person as Teacher Scott’s favorites, because he thought, “there is no one book/person can be used/cited to teach all students with various backgrounds and characteristics.”

Benefits

The FIU participants showed their benefits from Buddhism in several dimensions, such as becoming peaceful, and being aware of their lives. However, some were too new to Buddhism to benefit from it. Yaffa revealed, “I became more patient and able to tolerate more situations after I was involved in learning Buddhism. I try to solve problems without getting any bad emotion, and can control my temper easier.” Buddhism gave Jyri a new and peaceful view to face the world. Hestia benefits from the wisdom of emptiness very much. Nella said, “After learning Buddhism, I become aware of my goals of life. I am able to focus more on what I am trying to get to, and to enroll myself in a training that I have been trying to attend for a year now.” Although Odin did not feel that any Buddhist idea benefited him yet, he believed that in the future he might find something in Buddhism that can benefit him.

Prof. Anderson described:

To be honest with you, teaching Buddhism and thinking about it as I did in my classes, has helped me in my personal life tremendously. Somebody asked me, 'What do you believe in?' I said, 'Look, I'm not sure what I believe in, if you are asking me, for instance, if I believe in God, the soul, or something like that. But I believe in this: Don't hurt other people. Don't lie to other people. Don't say hurtful things. Don't use sarcasm or irony... No one can hurt you if you're strong within yourself, so don't be bothered when people say something hurtful to you...Help people as much as you can.' I think I owe that to Buddhism a lot."

Prof. Anderson considered Buddhism minimalist, a very simple thing---focusing on what he should do and he should not do. He gave a simple definition of Buddhism: "If I go through a day without having a bad thought about somebody, I call that a good day. This is Buddhism." Sometimes Prof. Anderson's colleagues felt he is very "Buddhist," and he acknowledges this because he is grateful that he has acquired Buddhism.

Through teaching Buddhism and different religions, Dr. Koch thought he could understand other people better. He explained:

In the university, when we study religions we're trying to understand people, and it is very important. They may be your neighbors, you may work with them, and you always get along with people. On a larger scale, if you deal with different governments or different cultures, you need some way to understand and appreciate them. For example, if you're in business and you want to market your

products, you need to understand market cultures. You need to understand cultures just from the business point of view, and religion is a very important element of culture.

In addition, Dr. Koch thought Buddhism can improve both personal satisfaction in life, and compassion and gentleness towards others. He emphasized, "These benefits from Buddhism cannot only make your life better, but can make your family's and community's life better." For Dr. Koch, the best thing he has ever learned in Buddhism is mindfulness meditation, which he applies to his daily life and thus enhances his life through meditation.

As a Buddhism scholar, Dr. Huber considered Buddhism, especially Zen Buddhism, as an open-ended and flexible philosophy. He indicated, "Buddhism does not contradict science or even other religions' standpoints. So, I do appreciate that Buddhism helps to open your minds to explore different perspectives without attachment." Buddhist meditation helps Prof. Scholz to become calmer and more aware of her life. She said, "I become more, more conscious of things that cause me a lot of pains, a lot of stress or discomfort, or attached to something. In meditation, I realize that everything is connected." Prof. Scholz thought Buddhism enlightens her to discover more connections to the people with whom she lives.

The FBA participants also presented their benefits from Buddhism, such as being compassionate and enlightened. Gordon revealed:

I have been realized as an agnostic or atheist. The benefit from Buddhism is that I have been in a more consistent and firmer understanding of the phenomenology of mind in contrast to the beliefs of the Judeo-Christian culture in which I live. This understanding has culminated in more frequent practice over the past several years. More recently as a result of my visit to Buddhist monasteries in Taiwan, I have come to better understand the importance of the moral precepts that underlie this understanding.

Learning Buddhism has made Keaton easier to be more accepting of others and to withhold judgment, and this has made him a happier person. Keaton pointed out: “Buddhism teaches people how to avoid suffering with the Four Noble Truths and the Eight Fold Path. These are easy to understand and concrete principles to live by. If one can practice them every day, they will eliminate suffering in one’s life.” Keaton admitted that Buddhism has helped him in concrete ways with real life information and made his life better.

Theme 8: Points of View

Buddhism Learning on Campus

As the literature demonstrates, Buddhism in America has grown dramatically in recent decades. However, learning Buddhism on college campuses also might have to have some changes. Dr. Koch indicated:

On campus, the biggest change is this: whether I teach Buddhism or Hinduism classes, more and more of my students are Buddhists or Hindus. It used to be, when I first started to teach, that one hundred percent of my students were either

Christian, Jewish, or Anglos. One hundred percent! Then gradually, a few more Asian-American students came in my classes. And now, probably half of my students are Asian-Americans in my Buddhism or Hinduism classes. Even many of my colleagues in different colleges say the same thing.

In order to make his description more persuasive, he continued:

I also know people that run museums. They see the people who come to look at the art used to be all Anglos, but now many Asian people come to see the art. They find people putting little flowers in front of the Buddha or whomever it is to show their respect, which Americans would never do, but Asian people may do. So, more and more of our audience are Asian or Asian American.

This situation also made Dr. Koch approach his classes with a whole different set of responsibilities. He said:

As often as not, my student's parents, may be a Buddhist family and tell the student to take Buddhism courses. They want their children to understand their own tradition. That's a very different job than teaching Anglo students to understand a different culture. I try to do a little of both, but that's, by far, the biggest change in the past twenty or thirty years I've seen in teaching in American Universities.

Again, Dr. Koch emphasized the biggest change on campus is the increasing presence of Asian-American students in his classes.

Dr. Huber pointed out:

Now almost every college offers class in Buddhism. Many colleges have at least one professor who teaches Buddhism. In Florida International University, we actually have three professors specialized in Buddhism. Teaching Buddhism is a very main stream now. Forty years ago, Buddhism instruction had just started and was becoming popular. There were no professors teaching Buddhism in most colleges in those days.

Prof. Anderson thought the Buddhist learning environment on campus has become more positive. He said:

People are more interested in Buddhism because there has been a lot of disappointment in western religions, especially the issue of violence in Christianity... The Buddha does not say, 'I'm a God.' He doesn't say, 'I am going to save you.' The Buddha doesn't want to have authority over people. It's almost like he doesn't want us to have a religion. What the Buddha figured about the Dharma, you can figure out it too, because the Dharma is within you as much as it is within him. And these are what catch the attention of many of the people of the west. I found that among my students.

Prof. Anderson believes that the student interest in Buddhism hasn't decreased, but increased over the years.

Some FIU and FBA participants also figured out the differences of learning Buddhism between a university and a Buddhist temple (group). Kirsty indicated:

The difference is that although, in both, history plays an important role in both environments, learning Buddhism in the university is that the focus is the history of how this religion came about. On the other hand, learning Buddhism from a Buddhist group focuses more on the values and principles of Buddhism as well as the history, but it is more about trying to learn this new way of life, and understanding that the concepts are grasped better because they are practiced more.

Agreeing with Kirsty, Nella said, "In a university you will learn the overview of Buddhism as far as how it began and how it works, but not right down to every detail and feel it personally as you would if you were learning it in a Buddhist group." Odin also thought that the experience of learning Buddhism from a Buddhist group is more personal.

Chika's point also seems realistic: "If you are in a Buddhist group, most likely you are there because you want to be there. However, in the university, sometimes you are in the Buddhist class because you need the class or credits." Jacalyne felt learning Buddhism in a university has more time constraints, while learning in a Buddhist group does not and therefore can go much deeper. Lecia analyzed that in a university Buddhism is usually seen from an anthropological or otherwise objective perspective, whereas in a Buddhist group it would have a completely different atmosphere for its concepts and traditions. Teacher Duda indicated, "In a Buddhist group teaching, I feel the spirit of authentic Buddhism has been kept more than in University teachings. In University teaching, the lectures seem to be lacking certain spiritual ingredients such as devotion, commitment, and practice." Prof. Scholz considered that the university emphasizes the

academy and scholarship, and there is a big split or disconnection between Buddhism in universities and in Buddhist groups.

Buddhism and Science

Most participants considered that there is a significant relationship between Buddhism and science. Odin expressed, “Buddhism involves meditation which is calming the soul and relaxing the body and some people say it’s the way to get visions and to foresee the future. I think that Buddhism is somehow connected to nature, which one could say is an aspect of science.” Lecia also thought Buddhist meditation using the power of the mind to affect the physical is very scientific. Jacalyne analyzed, “The whole meditation thing regulates your breathing and blood pressure. Like I had a friend of mine, her doctor recommended meditation to bring down her blood pressure because she was very stressed. And it helped her. It was like a combination of medicine and meditation. So, I thought that was nice and very scientific.” Jacalyne felt that Buddhist meditation can work for health, just like medicine which is the product of science. Kirsty pointed out, “The connection between Buddhism and science is psychology. The reason I believe this is because Buddhism is cognitive and it involves meditation. It is connecting with the mental aspects of oneself to achieve a greater purpose in this life.”

Yaffa assumed that both Buddhism and science are very rational and logical, and stated, “When there are questions, answers will show in both Buddhism and Science. Maybe currently science could not answer some of the questions such as previous and current life, but Buddhism could.” Prof. Scholz thought quantum physics is close to Buddhism. Prof. Anderson presented:

There was a book years ago and I must confess I haven't read it, called *the Tao of Physics*, which discussed the whole issue of Buddhism and modern science. In that sense, Buddhism focuses on the laws of phenomena. What are the spiritual laws of phenomena? What governs us? You know, the Four Noble Truths give us a key to unlocking this phenomenal world, how the world of appearance behaves. The physics also does that. You know, physics also tries to figure out how phenomena behave.

However, there is something different between Buddhism and Physics. Prof. Anderson pointed out he believes. "Physics is not interested in finding out the ultimate nature of reality because that's not available to science. So, it's just about what are the rules that govern the relationship between phenomenal objects and other phenomenal objects." Another thing Anderson cited is that modern science affirms rational but non-purposive nature of reality, that is, reality is a mechanism but it's a blind mechanism. Prof. Anderson analyzed, "The rules of modern science have no guidance. There's no purpose, no providence, no God guiding the cosmic process. So in that sense, Buddhism is much more attuned to that kind of science than any other kinds of religion, because they deny the fundamental affinity to the physical world, while Buddhism does not." Prof. Anderson also felt that modern science is monistic, not dualistic, which is much more compatible to Buddhism although it is neither monistic nor dualistic, while other religions are very dualistic. He interpreted, "Other religions create dualism, two levels of reality: one spiritual, invisible and one physical. Buddhism does not do that. Buddhism thought the soul is as much a part of this world as anything else." He concluded that

Buddhism has complete harmony with most of what science says about what human beings are and what the nature of the cosmos is.

Piers thought that a lot of Buddha's teaching is scientifically correct, and Jojo believed that the spiritual masters already know what science is now discovering. Shani gave an interesting description: "Both Buddhism and science examine the world microscopically, but one in a more intuitional way, while the other in a more physical way. Keaton paraphrased what the Dalai Lama said: "If science reveals new truths, Buddhism will incorporate this new information into its body of learning." Keaton also indicated, "It's interesting that most, if not all, of what the ancient Hindu and Buddhist mystics revealed about cosmology and the nature of all natural phenomenon, has been proven true by modern science, particularly in the area of quantum physics." Gorden saw Buddhism as a phenomenological and moral philosophy, and therefore, he saw its relation to science in the same way as he saw the relation of philosophy to science. Gorden explained:

Philosophy is a broader interpretation of reality than science and the scientific method. As regards moral philosophy, I see no relation except to the extent that moral philosophy can and in many cases should guide science in its objectives. More important to me, is that phenomenologically I believe Buddhism has a closer concordance with science than other religions that behold a superior being. This is one of the attractions of Buddhism for me, and I believe very important characteristic of Buddhism in the highly developed technological world we live. I

see this aspect of Buddhism as being one of the important factors in Buddhism's rising popularity in the West.

Teacher Scott considered that science can be used to help modern people to understand the teachings of Buddhism, which then leads people to understand that science is only a part of Buddhism teachings.

Comparison between Buddhism and Other Religions

Most of the study participants thought that no supreme beings, non-ego, and emptiness are the unique points of Buddhism, and that all religions are similar in helping humans have moral lives. Kirsty indicated:

The huge difference between Buddhism and other religions is that Buddhism is less like a religion, while others such as Christianity are such rigid rules. What I mean is that Buddhism is more a way of life to accomplish all your duties than to follow certain rules or 'sins' to avoid damnation. I think it has aspects like religion but it is more mental and connects more with your inner self and your own mentality.

Cilla thought that Buddhism does not pay attention to Gods or rituals to have the Gods acting in behalf of the people, and even it discourages others to do so. Therefore, Buddhism does not talk much of Heaven or Hell, as the Abrahamic religions. Cilla analyzed:

On the one hand, Buddha did not call himself a Messiah or the Chosen one. He was just a man, and introduced himself as such. On the other hand, Buddha taught a path attainable through self-effort. Although Jesus taught the importance of compassion as the Buddha, Jesus was obeying his Father, who sent him to die to save humanity. Buddha, as opposed to Jesus, did not have to prove the importance of love or compassion by dying a horrible death in the name of anybody.

Buddha's way to compassion does not include violence or blood. And I am grateful to him for that. Buddha taught to be prevented against illusion, which creates attachment and suffering. Conversely, through the figure of Jesus a great illusion was started.

Odin believed that other religions have more rules and are really strict when one of them is broken, while in Buddhism it's not that serious. Chika had her own special observation: "Buddhism is a religion that teaches a good way to live, and most Buddhist people follow their rituals and truly believe it. On the other hand, Catholics or people who claim to be Catholics don't live by the rules of the bible." Reardon considered Buddhism as agnostic, while in the western tradition, things are defined by the God. Buddhists believe that they can reach the ultimate in the world, while people in other religions do not. However, Reardon thought all religions, including Buddhism, are involved with devotion, historical evolution, and the necessity of perfection.

With a special point of view, Dr. Huber stated, "Buddhism was originally for monks but eventually bridged to other people, while western religions for most part are more with common people, not so much with monks." Prof. Scholz indicated that all

religions want to give people peace, but Buddhism is more able to accompany (tolerate) other religions, and with less limitation in faith. Dr. Koch indicated, "All religions improve people: make people less self-centered, more altruistic, kinder, gentler, and so forth. The differences between religions are very real and significant. They're not merely cultural differences. I think that the experience of God for a Christian and the experience of Nirvana for a Buddhist are not all the same thing. But they have the same impact; they make one less self-centered and more peaceful."

Prof. Anderson likes Buddhism because it is so "minimalistic," while other religions inflate a lot, as he called "bloated ontology." He explained:

Buddhism collapses everything to the phenomenal world. However, this is the phenomenal world, you all see it, you know it directly but you think that's not really reality. Why? Other religions teach you reality is another world that is invisible to the eyes, to the senses, and that's the world you've invested all of yourselves in. What Buddhism says is that superstructuring this kind of ideology is making believe. It's a projection of your ego. The nature of that ideology is a crutch that we create to protect ourselves, to insulate ourselves from the truth. And truth is so simple: it is right here. Beyond the phenomenal world there is nothing else, and when it goes, nothing remains.

Prof. Anderson concluded that Buddhism wants to take away the idea of soul or ego, while no other religion does that.

Gorden believed that Buddhism is the most universal of all major “religions” in the world today. It can have a direct appeal to people at all levels of intelligence and from a multitude of paths at any given level. He said:

I believe Buddhism can be shared among people with vastly different perspectives, for example, between a person of faith and a pure rationalist. At its highest levels of understanding, including the various stages of enlightenment, I believe Buddhism is unique among the religions of the world. At the level of faith and practice, however, I see many similarities between Buddhism and Catholicism in liturgy, ritual, monastic discipline and church administration practices. I see substantially less similarities between Buddhism and Protestant Christian religions, Judaism and Islam.

Keaton always had a problem with his religion of birth (Christianity), which he believes states “people are inherently flawed, and only the belief in a transcendent God, through Jesus can save us from ourselves.” He found Buddhism is more meaningful to him. He believes that “the seed of perfection is within all sentient beings and it is each person’s responsibility to nourish that seed and help it grow, realistic.” Keaton concluded that Buddhism provides better, more concise, study texts and meditation tools to reach this goal of spiritual growth.

American Buddhism

According to their own experience and understanding, the participants presented varying and valuable points of view of American Buddhism. Chika shared her

understanding: “The major difference between Buddhism in America and in Asia is that here (in America) we are not in a supportive environment, and in America some way or the other everything is money-related. Even religion, to me, seems that there is nothing disinterested or truly pure.” However, Odin thought American Buddhism is much more advanced than Asian Buddhism, because Asian Buddhism is based more on tradition as is everything else in Asia, while American Buddhism is very open minded in everything. Lecia recognized American Buddhism is a growing trend, but she also pointed out, “Buddhism in America seems kind of (like) a lot of other foreign cultural things that come to America – a bit cheapened. It’s a shame to see a hypocrite who ‘follows’ a trendy thing, but only follows in superficial actions, not in thought and belief.”

Jyri found that it is difficult to develop Buddhism in America because most Buddhist masters cannot speak English well. For Americans, to really understand Buddhism via second languages is more difficult. He analyzed:

Buddhism in America is not the popular religion. Most Americans still feel Buddhism is the special religion from Asia. They do not know what real Buddhism is. Besides, many different kinds of Buddhist traditions are transferred to America, but some Americans still only know the Tibetan Buddhism, and considered it as the whole Buddhism. However, Buddhism in Asia is normal as drinking water. Asians view Buddhism as one part of their life.

Yaffa thought the differences between American and Asian Buddhism are the language and culture. American culture is more open and straight, and focusing on group

work or team working, while Asian culture is more conservative and more self-orientated. Teacher Scott agreed that culture background is the primary difference between American Buddhists and Asian Buddhists, which results in different ways of thinking, and thus, different ways of gaining messages from the same teachings.

Prof. Anderson mentioned:

Alan Watts did a great deal for American Buddhism because he did *The Way of Zen*, and *The Spirit of Zen*. I think Alan Watts was a seminal figure like Christmas Humphreys in mediating Buddhism to that generation, the thirties, forties, fifties and sixties. Alan Watts became the voice of eastern religion in the west. But Alan Watts' reputation suffered a great deal when he started experimenting with a great deal of drugs. So, I think the drug culture enveloped him, absorbed him, and destroyed him.

Gorden assumed that American Buddhism is in the process of development, and will continue for decades, if not centuries. He stated:

American Buddhism is changing too rapidly to compare with the more established Asian Buddhist cultures and practices. I have read Alan Watts' books in the 1960's. Alan Watts represents Zen Light for me. He is a representative of the modern authors of questionable qualifications who self-assumed authority in matters of Zen interpretation to the English-speaking world. I believe American Buddhism has moved beyond this.

Gorden also pointed that American Buddhism continues to be more influenced by trends than in the development of a sound Buddhist tradition. He explained:

At first, it was Japanese Zen in the 1950's to 1960's, temporarily dominated by interest in Yogic practices in the 1970's and 1980's, and more recently by Tibetan mystic practices in the 1990's. Americans seem still to be experimenting with Buddhism. And when I say Americans, I believe to a limited extent the same holds true for Europe and South America. I now see a growing interest in Chinese Buddhism, primarily due to the influx of Asian immigrants to the United States. All this is for the good. These are the seeds of Buddhism in America.

Again, Gorden emphasized that Buddhism in America is still not certain which will grow, which will die and which will mutate into something possibly better.

Gorden believed that the attraction of Buddhism in the West is as a moral and phenomenological philosophy and not as a religion. He interpreted, "Buddhism in the West is an intellectual pursuit. It has attracted primarily intellectuals, scientists, atheists, agnostics, and admittedly many spiritualists whom appear to be more interested in the religion-spiritual aspects of Asian Buddhism. Many of the latter are on a spiritual journey that has taken them through many spiritual practices of which Buddhism is just one stop along the way." With regard to Asian Buddhism, by staying in Buddhist monasteries in Taiwan for thirty days, Gorden found the underlying foundation and strength of Buddhism, in Taiwan, appears to be religious faith and not philosophical beliefs, which is a significant and important divergence from American Buddhism. He also found that there are immigrant Buddhists in the United States who continue the traditional practices

of their homelands. He believed that these issues of religious faith conflict with the Judeo-Christian culture of the United States and create a barrier to the extension of Buddhist practice in the general population of Americans. He concluded that Buddhism in the United States, which is less religious, is still looking for the tenor of teachings and practices that would appeal to the larger population of Americans.

Jacalyne considered that Buddhism in America is very dependent on what temples or groups you are going to. Some of them are more Americanized, while others are not, and are still very Asian. She explained:

In the groups more Americanized, the procedures might be shorter. Instead of like (sic) sitting in meditation for long periods of time, they shorten it. That would be more American... Maybe you just go in a temple, meditate for a couple of minutes, or thirty minutes, and you said, 'Oh, I went to the temple.' But, you really didn't participate in the ritual. That would be more American. It is just because American people run like on a schedule. They may not dedicate all their time to the temple.

Prof. Scholz believed that American Buddhism does not teach as much respect (rules or etiquettes) as Asian Buddhism does, such as no pointing feet to the Buddha statue, and a woman not touching a monk.

Dr. Koch thought most Americans are interested in the purely spiritual side of Buddhism such as meditation and philosophy. He called it "Export Buddhism." He analyzed:

In some Buddhist countries, some people meditate, most don't meditate. Whereas, in America, where the Anglo does a lot of meditation, the other dimensions, such as, supporting the Sangha, giving Dhana, the art, and so forth, are sort of left back. So, American Buddhism is, sort of, just the cream and leaves, the rest of the food below the surface. However, I like Buddhism as a whole package better, but what you see is the export version of Buddhism here so far.

Keaton agreed with Dr. Koch and expressed, "Americans go for the core teachings of Buddhism and the benefits of meditation. Also, Americans would probably tend to eliminate the worship of Buddhist deities or their images."

In summary, Dr. Koch believes that maybe some hundreds of years later, Buddhism will really establish itself in the United States and interact with and transform American culture. On the other hand, he indicated, "There are so many mutual influences between Asian cultures and American Buddhism, especially Bhikkhuni Sangha (Buddhist nuns) that has been re-introduced into Sri Lanka, Burma. These places have a lot to do with western women who got involved with Buddhism. So that's where western Dharma practitioners have an impact in an Asian culture, and that's very fascinating to me." Dr. Koch concluded that globalization makes Buddhism go both ways: Buddhism is affecting traditional American religions, and Americans are affecting traditional Buddhism.

Chapter IV demonstrates the findings with eight themes: aim, teacher, student, content, environment, evaluation, experience of Buddhism, and points of view. In Chapter V, the researcher interprets some findings, describes limitations and practical implications, and makes conclusions and recommendations for future study.

CHAPTER V

DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

FOR FUTURE RESEARCH

Introduction

Because of the pluralism and diversity of American society, the development of Buddhism in America is much different from that in other countries (Williams & Queen, 1999). In the history of higher education in the United States, religion has played an important part for a long time (Cherry, Deberg, & Portfield). Literature was reviewed for this study in four dimensions: (1) religion, (2) religious education, (3) religion in higher education, and (4) Buddhism in the United States. Since there was a small amount of literature directly discussing Buddhist education in American universities, this qualitative research study was designed to explore and examine how American college instructors and students approach Buddhism, their experience and views of learning or teaching Buddhism, and the characteristics of Buddhism-learning on American college campuses. The findings were presented in eight themes: (1) aim, (2) teacher, (3) students, (4) content, (5) environment, (6) evaluation, (7) experience of Buddhism, and (8) points of view. Chapter V presents a discussion about the interpretations, limitations, implications, recommendations, and conclusions in this study about Buddhist learning and teaching situations at Florida International University (FIU), as well as the Buddhist group at the Florida Buddhist Association (FBA).

Interpretations

Theoretical Framework

The theoretical framework for this study was the social science model of religious education proposed by Burgess in 2001, which suggested six dimensions to analyze religious education: (1) aim, (2) content, (3) teacher, (4) learner, (5) environment, and (6) evaluation. Basically, Burgess's model is effective and useful to explore Buddhist education at Florida International University (FIU) and the Florida Buddhist Association (FBA). All the information collected from the FIU website, could be categorized into his model's six dimensions. However, this study has shown the researcher that Burgess's model could not demonstrate some important experiences, views, and behaviors of the people in the educational institution which might be able to reflect on the characteristics of the religious education. Therefore, a dimension of "culture" was suggested to add to Burgess's model. The revised model to study religious education would have seven dimensions: (1) aim, (2) content, (3) teacher, (4) learner, (5) environment, (6) evaluation, and (7) culture.

Why is the dimension of "culture" important or necessary to study religious education? The reason is that it can present the different characteristics of different religious educational systems or institutions. For example, Buddhist education in American universities and in Taiwanese universities could have many cultural differences, which might not be demonstrated very clearly and exhaustively if Burgess's model were the sole measure. A cultural component is not only important to a university but also to a Buddhist group. For example, FBA is basically a Chinese Buddhist group which emphasizes vegetarian diet, while most Tibetan Buddhist groups do not.

In the revised model, the culture of a specific religious educational system would be examined exhaustively to understand people's particular views and behaviors in that religious educational system, and then religious education could be studied more thoroughly and completely. Therefore, "culture" is an important dimension that an ethnographer should examine and explore when he or she conducts research about religious education.

Aim

Lee (1968) submitted three main positions related to the aim of religious education, which were "the intellectualist, the moralist, and the integralist." First, the intellectualist position considers the aim of religious education as the intellectual development of the student's religious knowledge. This position is exactly what FIU takes. Secondly, the moralist position assumes that the aim of religious education is to make the student more moral or virtuous. The FBA's aim is very close to this position, through practicing the Buddha's teachings. Thirdly, the integralist position regards the aim of religious education as the fusion in the student's personal experience of religious understanding and practice. The FBA's aim is also similar to this position, because it emphasized both studying teachings and practicing teachings. However, some FIU instructors also prefer to take the third position, the integralist.

Teacher

The academic instructors and the religious instructors had quite different views on certain questions. For example, in the question about the relationship of Buddhism and science, most religious instructors thought Buddhism is very scientific while most academic instructors thought there is no so significant relationship between Buddhism

and science. This situation might be because the religious instructors, having strong beliefs in Buddhism, wanted to show that their beliefs were very compatible to science which has a much better persuasiveness in this modern world. The academic instructors, on the other hand, wanted to emphasize their professional knowledge in Buddhism quite differently from the knowledge in science.

Student

One half of the interviewed FIU students were Hispanic. This situation tallies with the population structure of the city of Miami, wherein 60% of the population is Hispanic, a unique feature of South Florida. Although all interviewed FIU students were not Buddhist, most of them seemed to have a favorable impression of Buddhism. This might be because the FIU instructors try to help students to understand and appreciate different kinds of religion.

Content

Although there were some Buddhist courses offered in the FIU Department of Religious Studies, there was still a need to improve the quality and quantity of the courses. Just as Reardon, an FIU graduate student majoring in Religious Studies, said: "The department is what I'd say is exactly where it should be. It's good enough because its teachers are phenomenal. But if you want to compare it to like Harvard or Columbia University, there's no comparison, just because of the size."

Among the classes the researcher audited at FIU, the most popular one was "Meditation and the Mystical Traditions." There were about a hundred students in that class and because of its size some students needed to sit on the floor for the lectures. The office assistant of the Department of Religious Studies also revealed that "Meditation and

the Mystical Traditions” was also popular every semester. It might be because the instructor’s lecture was very appealing and interesting. The researcher was also interested in the teacher’s views when he conducted the interview with him.

Environment

The library and the faculty serve as important resources on the campus for FIU students to learn or explore Buddhism. Off the campus, there are many Buddhist temples, groups, or organizations in South Florida which welcome students to visit or join in. FBA probably is the most closely aligned Buddhist group to FIU, because they have several connections, such as sponsoring the visit of Dalai Lama.

Evaluation

Most students and teachers were satisfied with the Buddhist learning and teaching at FIU. For example, most students put positive comments on their anonymous “Student Narrative Course Evaluation Form” about the course “Religion: Analysis and Interpretation”, such as “The instructor sparked an interest in me about topics I had never found interesting before. He is an excellent teacher,” “Very good at motivating and sustaining interest. A very enjoyable course,” and “The books and handouts were good for this class.” There also were a few negative comments and most were concerned with non academic problem such as: “His handwriting is awful. Students could not read anything he wrote on the board.”

Basically, the ways in which academic teachers evaluated students in Buddhist learning were not different from those in other subjects. However, the religious teachers had some special evaluations for the students, such as to what degree they had changed their attitudes or habits in their daily lives. The differences in evaluation between the

academic teachers and the religious teachers showed that they have different expectations for their students. This also might reflect the differences between academia and religion.

Experience of Buddhism

Most westerners come to Buddhism because they are interested in Eastern culture, or they feel the insufficiency of western religions. Therefore, they come to Buddhism and are very interested in its unique essence, such as meditation and philosophy. Some Buddhist theories such as non-God and karma are very meaningful to them because they are very compatible with science, while others such as non-ego and reincarnation seem difficult to accept because they are so conflicting to each other, or so “untouchable.” It is no doubt that meditation is most appealing to westerners because it is a very effective way to help them calm down and have peace of mind in this struggling and suffering world. They seem to benefit from meditation. Buddhist philosophy also helps them have a different perception of this world, be more tolerant toward different kinds of people, and to finally have a better life.

Points of View

Most teachers think the Buddhist learning situation has grown in the colleges. It is probably related to the dramatic development of Buddhism in America. In addition, globalization might be another important cause which makes intercultural learning and understanding easier and more significant. The views of the relationship between Buddhism and science vary according to individual religious background, understanding of science, and experience of Buddhism. There is no absolute correct answer to whether Buddhism is very scientific or not. However, through the question of the relationship between Buddhism and science, one is able to understand how people think about

Buddhism and their life, and how people interpret what for them is reality. Again, the views of American Buddhism also vary depending on individual experience and background. People of different generations, from different areas, having different levels of understanding of Buddhism, present different opinions, concerns, and expectations of American Buddhism.

Practical Implications

1. Although there were some Buddhist courses mainly in the FIU Department of Religious Studies, some students still were not familiar with the resources for learning about Buddhism on the campus. Establishing a student Buddhist association on the campus can help students to have more opportunities to touch Buddhism and to realize where they can find learning Buddhism resources on and off the campus.
2. Some instructors mentioned that students were encouraged to visit different kinds or traditions of Buddhist temples and centers to experience contemporary Buddhism. At this point, the abbots or ministers of Buddhist temples, centers, or groups have to be aware of the needs of college students and design some proper activities, programs, or approaches for them.
3. In order to have better resources and support, the Buddhist communities inside the campus need to establish stronger relationships with Buddhist organizations outside the campus.
4. Although there were different views about the relationship between Buddhism and science, there is no doubt that *dialogue between Buddhism and science* will help people understand different perception of the world or approaches to the reality. The

Dalai Lama has done effective work toward this end, and it is needed and worthy to encourage more college students to open a dialogue or think about this question.

5. Interfaith dialogues are also important in a more globalized world in which intercultural ability has become a required element of successful leadership. It is suggested that people of different religions be invited to Buddhist classes or other religious classes to share their different opinions and experiences.
6. The United State is a multicultural country, in which many different Buddhist traditions can easily meet each other, while it is not easy in other countries such as Taiwan or Thailand. In the Boston area of Massachusetts, people can easily find Chinese temples, Thai temples, Korean temples, many kinds of traditional temples or centers. It is suggested that these different kinds of Buddhist traditions should take advantage of being in the United States to communicate with each other and learn from each other.
7. Although there still are some conflicts between academic ways and religious ways to approach Buddhism, both are important to the development of American Buddhism. Both the Buddhist scholar and the Buddhist believer (practitioner) have to understand their different roles and meanings for Buddhism.
8. Also, there are some Buddhist enlightenments or experiences that cannot be approached through the academic methods, Therefore, conducting research does help understand Buddhism in certain dimensions. For example, conducting this study assisted the researcher in developing greater understanding of Buddhism in America and how college students approached Buddhism. In order to help develop

the growth of Buddhism, conducting additional research about Buddhism in America should be encouraged and supported.

Conclusions

1. This is a qualitative research study to explore Buddhist education in an American university. To realize the features of Buddhist education in an American university, the study is also conducted through comparison with a Buddhist group.
2. Clinical ethnography was applied as the research strategy which was useful and an effective method for this research.
3. Most Westerners, including American college students in this study, came to Buddhism because they were interested in different cultures, they were looking for some method to have a peaceful mind and a better life, or they were seeking some other interpretation system which can make up the deficiencies of Western religion or science.
4. American college students in this study also can approach Buddhism through credited classes, guest lectures, Buddhist associations or communities on the campus, Buddhist temples or centers around the campus, libraries, and the Internet.
5. The major goals or strategies for teaching Buddhism in an American college include:
(1) enriching spirituality, (2) encouraging students to go to Buddhist temples or centers, (3) understanding Buddhist history and the richness of Buddhist traditions, (4) understanding that Buddhism has an important impact on East Asia culture, (5) communicating the reality of Buddhism to students, (6) awakening religious understanding, (7) understanding the beauty of all religions, (8) initiating students'

interest, (9) teaching how to read text, (10) making Buddhism to come alive, and (11) teaching practical Buddhism.

6. American college students in this review basically were most interested in Buddhist meditation and philosophy. The most difficult ideas for them to comprehend or accept are non-self (non-ego) and reincarnation.
7. In this research, respondents indicated that the most popular Buddhist people are the Dalai Lama and the Thich Nhat Hanh. Their writings and books are also the most popular.
8. This study found that the benefits of learning Buddhism include: (1) having a harmonious and peaceful life, (2) being more aware of oneself, (3) easier to perceive things from various angles, (4) being able to focus more on the job and work more effectively, (5) getting a deeper intelligent life, (6) becoming a person who has wisdom and compassion.
9. It was learned during this research that at FIU Buddhist studies have changed in several dimensions in recent decades: (1) more professors and students becoming engaged in this area, (2) more scholars are directly contacting with Buddhist teachers and Buddhist traditions in Asia, (3) more interfaith dialogue, (4) the methods to study Buddhism are being expanded, (5) the study interest switching from Buddhist philosophy to material culture.
10. The topic of the relationship between Buddhism and science is controversial. Different people have different opinions according to their background and experience. However, the subjects of this study indicated that it is meaningful to conduct a dialogue between Buddhism and science.

11. Most individuals thought that non-ego, no supreme beings, and emptiness are the unique points of Buddhism.
12. Most of the participants felt that Buddhism in America has grown dramatically in recent decades, as it continues to develop in interest and understanding.

Limitations

1. The research was limited to Florida International University (FIU) and the Florida Buddhist Association (FBA).
2. The number of participants in the study was limited and the sample was non-random. The time that the ethnographer committed to conducting research at FIU and FBA was limited.
3. The researcher is a Buddhist monk and easily recognized as such. This caused some difficulties in approaching female participants or attending certain occasions.
4. The participants were limited to the students, teachers, or members who were involved in learning or teaching Buddhism at FIU and FBA.
5. Students from other universities auditing some Buddhist classes at FIU, or some visitors who attend some Buddhist lectures or activities at FIU, were not included in this study.

Recommendations for Future Study

1. To examine how people in American universities evaluate their Buddhism-learning situations and environments, and how they think about topics related to Buddhism, a quantitative study should be conducted with a larger sample.

2. This study should be replicated using a larger sample and include different types of institutions, such as an institution having no religious studies, or theological seminaries.
3. Develop a quantitative survey instrument utilizing the findings in this study, establish reliability and validity, and conduct a large scale causal-comparative survey of factors influencing Buddhism learning.
4. Conduct a mixed quantitative and qualitative causal-comparative study to examine the differences of Buddhist education in the secular college such as Harvard University and in the Buddhist institute such as Yuan Kuang Buddhist College in Taiwan.
5. Conduct a mixed quantitative and qualitative causal-comparative study to examine the differences of the Buddhist experience or understanding between males and females.
6. Conduct a mixed quantitative and qualitative causal-comparative study to examine the differences of the Buddhist experience or understanding between Asians and westerners.
7. Conduct a comparative study of two groups: academic instructors who teach Buddhism but not as Buddhists versus Buddhist teachers who are also Buddhists.
8. Conduct a comparative study of two groups: scientists who think Buddhism is scientific versus scientists who do not.
9. Conduct a comparative study of two groups: Buddhists who have accepted higher education versus Buddhists who have not.

Dalai Lama said, "I feel that Americans are interested (in Buddhism) because they are open-minded. They have an education system that teaches them to find out for themselves why things are the way they are. Open-minded people tend to be interested in Buddhism because Buddha urged people to investigate things -- he didn't just command them to believe" (Mother Jones, 1997, para. 6). It is intended that this dissertation will be able to help open the minds of additional people.

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Appendix A

The FIU Student Interview Protocol

1. Demographics

- Gender, age, race, college major

2. Religious Background

- Born as Buddhist, converted to Buddhist, or non-Buddhist
- How long have you been involved with Buddhism?

3. What Buddhist activities do you attend in the college?

- Credited courses (what course), meditation, study groups, lectures, and etc.

4. Why do you attend those Buddhist activities?

- Requirement for the study, curiosity, an advocate, and etc.

5. What contents of the Buddhist activities do you feel most interested in?

- Meditation, some subjects of Buddhist studies, Buddhist rituals, and etc.

6. What contents of the Buddhist activities do you feel most difficult with?

- Meditation, some subjects of Buddhist studies, Buddhist rituals, and etc.

7. What Buddhist resources can you obtain on or off the campus?

8. What are your favorite Buddhist books or people? Why?

9. What is your opinion about Buddhism, its characteristics, and its differences and similarities with other religions?

10. What are the connections between Buddhism and science?

11. How are you satisfied with your situations of learning Buddhism, and the Buddhism-learning environment on the campus? Why?

12. What suggestions of learning Buddhism will you make to your teacher (instructor), Buddhist community, or the school?

13. What are the benefits, questions, or changes that have happened to you since you were involved in learning Buddhism? How do you face and do with them?
14. How do you assess (evaluate) your learning Buddhism, and teachers' teaching Buddhism?
15. What is your opinion about the development of American Buddhism (such as the impact of Alan Watts and Fritjof Capra on American Buddhism)? What are the differences between Buddhism in American and Buddhism in Asia?
16. What are the differences of learning and teaching Buddhism between in a university and in a Buddhist group?

Appendix B

The FBA Member Interview Protocol

1. Demographics
 - Gender, age, race, college major
2. Religious Background
 - Born as Buddhist, converted to Buddhist, or non-Buddhist
 - How long have you been involved with Buddhism?
3. What Buddhist activities do you attend in FBA?
 - Meditation, study groups, lectures, and etc.
4. Why do you attend those Buddhist activities?
 - Curiosity, an advocate, and etc.
5. What contents of the Buddhist activities do you feel most interested in?
 - Meditation, some subjects of Buddhist studies, Buddhist rituals, and etc.
6. What contents of the Buddhist activities do you feel most difficult with?
 - Meditation, some subjects of Buddhist studies, Buddhist rituals, and etc.
7. What Buddhist resources can you obtain at FBA or in the society?
8. What are your favorite Buddhist books or people? Why?
9. What is your opinion about Buddhism, its characteristics, and its differences and similarities with other religions?
10. What are the connections between Buddhism and science?
11. How are you satisfied with your situations of learning Buddhism, and the Buddhism-learning environment at FBA? Why?
12. What suggestions of learning Buddhism will you make to your teacher (instructor), Buddhist community, or the school?

13. What are the benefits, questions, or changes that have happened to you since you were involved in learning Buddhism? How do you face and do with them?
14. How do you assess (evaluate) your learning Buddhism, and teachers' teaching Buddhism?
15. What is your opinion about the development of American Buddhism (such as the impact of Alan Watts and Fritjof Capra on American Buddhism)? What are the differences between Buddhism in American and Buddhism in Asia?
16. In your opinion, what are the differences of learning and teaching Buddhism between in a university and in a Buddhist group?

Appendix C

The Teacher Interview Protocol

1. Demographics

- Gender, age, race, college major

2. Religious Background

- Born as Buddhist, converted to Buddhist, or non-Buddhist
- How long have you been involved with Buddhism?

3. What Buddhist activities do you teach or guide in the college or FBA?

- Credited courses (what course), meditation, study groups, lectures, and etc.

4. Why do you teach or guide those Buddhist activities?

5. What contents of the Buddhist activities do you think that students feel most interested in?

- Meditation, some subjects of Buddhist studies, Buddhist rituals, and etc.

6. What contents of the Buddhist activities do you think that students feel most difficult with?

- Meditation, some subjects of Buddhist studies, Buddhist rituals, and etc.

7. What Buddhist resources can you obtain on or off the campus?

8. What are your favorite Buddhist books or people? Why?

9. What is your opinion about Buddhism, its characteristics, and its differences and similarities with other religions?

10. What are the connections between Buddhism and science?

11. How are you satisfied with your teaching, and the Buddhism-learning environment on the campus? Why?

12. What suggestions of learning Buddhism will you make to your students, Buddhist community, or the school?
13. What are the benefits, questions, or changes that have happened to you since you were involved in learning Buddhism? How do you face and do with them?
14. Do you feel that the Buddhism-learning situation or environment in colleges has changed? What are those changes?
15. What are your teaching aims, theories, approaches and strategies?
16. How do you assess (evaluate) your teaching, and student performance?
17. What is your opinion about the development of American Buddhism (such as the impact of Alan Watts and Fritjof Capra on American Buddhism)? What are the differences between Buddhism in American and Buddhism in Asia?
18. What are the differences of learning and teaching Buddhism between in a university and in a Buddhist group?

Appendix D

FIU Faculty Members Involved in Teaching Buddhism

| No | Name | Degree | Teaching Courses/Research Interests |
|----|---------------------------|--|--|
| 1 | Daniel Alvarez | M.A., M.T.S., Harvard University | (1) Protestant Theology, (2) Reformation, (3) Evangelicalism, (4) World Religions. |
| 2 | Christine Gudorf | Ph.D. Columbia University/ Union Theological Seminary | (1) Women in Buddhism (Women and Religion), (2) Religious Ethics, (3) Modern Christianity, (4) Feminism and Development. |
| 3 | Steven Heine | Ph.D., Temple University | (1) Japanese Religions, (2) Comparative Religious Thought, (3) Religion and the Social Sciences |
| 4 | James E. Huchingson | Ph.D., Emory University | (1) Contemporary Religious Thought, (2) Religion and Science |
| 5 | Nathan Katz | Ph.D. Temple University | (1) South Asian Religions, (2) Buddhism, (3) Indian Judaism, (4) History of Religions |
| 6 | Lesley A. Northup | Ph.D., Catholic University of America | (1) Myth and Ritual Studies, (2) Religion in America, (3) Religion and Culture |
| 7 | Eric Messersmith | Ph.D., University of Miami | (1) Japanese religions, (2) Zen and the Tea Ceremony |
| 8 | Bongkil Chung | Ph.D., Michigan State University | (1) Metaphysics, (2) Philosophy of Buddhism, (3) Eastern Philosophical and Religious Thought, (4) Chinese and Japanese Philosophy, and (5) Indian Philosophy |
| 9 | Mary Lou Pfeiffer, LL. M. | Graduate student | (1) Religion Analysis, (2) Native American Religions, (3) Comparative Religions |
| 10 | Kelley Rowan | Not Available (N.A.) | (1) Women and Religion, (2) Religion: Analysis and Interpretation, (3) Studies in World Religion |
| 11 | Daniel Bass | Not Available (N.A.) | Religion in Asia |

Note. From "People," by FIU Department of Religious Studies (DRS), 2006, the website of FIU DRS (<http://fiu.edu/~religion/>).

Appendix E

Guest Instructors Involved in Teaching Buddhism at FIU

| No | Name | Background | Lectures/Activities |
|----|-----------------------------|--|--|
| 1 | Dalai Lama | (1) The spiritual leader of the Tibetan people; (2) the winner of the 1989 Nobel Peace Prize. | (1) "Compassion---The Source of Happiness," (2) "World Peace through Inner Peace" for the Center for the Study of Spirituality (CSS) |
| 2 | Carlos Rubio | "Carlos Rubio has been a practicing Buddhist since 1995. He has studied under Buddhist lamas and has received various empowerments and teachings from many different orders of Mahayana and Vajrayana Buddhism." | "Introduction to Buddhism" for the FIU Academy for Lifelong Learning |
| 3 | Ven. Hui-Chiang | A Buddhist monk from Taiwan, and been the Dean of Yuan Kuang Buddhist College in Taiwan | "Buddhist Meditation" for a regular class |
| 4 | Geshe Lhakdor | (1) A Tibetan monk born in Yakra, Western Tibet in 1956. (2) Taught Buddhist Philosophy at the Institute of Buddhist Dialectics in Dharamsala, India and worked for the Office of the Dalai Lama 1979. | "A Dialogue on Reincarnation: Perspectives of Contemporary Psychiatry and Traditional Buddhism" for the CSS |
| 5 | Khyimsar (Khemsar) Rinpoche | (1) The founder of the Tibetan Yungdrung Bön Study Centre, (2) an eminent teacher of the Yungdrung Bön spiritual tradition. | (1) "Tibetan Death Yoga," (2) "Death, Rebirth and the In-Between" for the CSS |
| 6 | James M. Cohen | An American attorney living in Japan. | "Zen for the West, the West for Zen" for the Institute for Asian Studies (IAS) |
| 7 | Ven. Dhammadipa | (1) Born in Prague, Czechoslovakia in 1949, (2) received the traditional Theravada Bhiksu Vinaya in 1987 in Sri Lanka | "Why Meditate?---A Buddhist Perspective" for the IAS |
| 8 | Joan Torres-Pou | Associate Professor of Spanish at FIU | "Esoteric Buddhism in the Works of Juan Varela" for the IAS |

Note. Form the researcher's interviews. Also from "Lecture series," by FIU Center for the Study of Spirituality (CSS), 2006, the FIU CSS website (<http://cas.fiu.edu/SpiritualityCenter/>).

Appendix F

Teachers at FBA

| No | Name | Background | Lectures/Activities |
|----|---|--|---|
| 1 | Venerable Dha-Jing (大敬法師) | A Buddhist monk from Orthodox Dharma Association on Great Vow Mountain in Taiwan | Lectures: "The Sutra of Ananda asking about the good or bad luck of serving Buddha" |
| 2 | Ven. Jen-Chun (仁俊法師) | (1) Born in Jiangsu Province, China, in 1919 (2) Embraced the monastic life in 1926 (3) Invited by the Buddhist Association of the United States (BAUS) to be the abbot of the Great Enlightenment Temple in New York City (4) The founder and spiritual leader of Bodhi Monastery in New Jersey (founded in 2000) | Dharma talk |
| 3 | Ven. Jan-Hai (淨海法師) | (1) Ordained to be a Buddhist monk in China in 1931 (2) Started to spread Buddhism in US in 1972 (3) Co-founded Jade Buddha Temple in Texas in 1978 (4) The president of the Texas Buddhist Association, | (1) Buddha's Birthday Ceremony (2) Lecture: "The Right Path of Learning Buddha Dharma---The Noble Eightfold Path" |
| 4 | Ven. Yuan-Chou (圓照法師) | A Buddhist nun from Taiwan | Buddha's Birthday Ceremony |
| 5 | Ven. Yung-Jer (永哲法師) | (1) Ordained in Fo Kuang Shang Monastery in Taiwan (2) The president of Fo Kuang Shang Monastery in Orlando | Buddha's Birthday Ceremony |
| 6 | Ven. Ch'an Yun (懺雲法師) | (1) Studied in Chinese Buddhist Institute in Peking (2) The Abbot of Lian-In Monastery in Taiwan | (3) Dharma talk (4) Retreat of Chanting Buddha's name |
| 7 | Ven. Hung-I (宏意法師) | (1) Born in Yuan Nan Province, China, and move with his family to Burma in 1957 (2) Came to the US in 1978 (3) Became the abbot of Jade Buddha Temple in Texas and a permanent board member of the Texas Buddhist Association in 1982 | Lectures: "Essence of the Diamond Sutra" |
| 8 | Ven. Dhammadipa | (1) Born in Prague, Czechoslovakia in 1949, (2) received the traditional Theravada Bhiksu Vinaya in 1987 in Sri Lanka | (1) Lectures: "Why Meditate?--A Buddhist Perspective" |
| 9 | Ven. Bhante Vimalaramsi (Bhante Vimala) | (1) Began meditation in 1975 (2) Participated an 8-months retreat at Mahasi center in Rangoon (22 hours of meditation a day), and 2 years of intensive retreat in Burma (walking and sitting meditation for about 18 hours a day) (3) Became a monk in Thailand in 1986 (4) Had over 1,000 students in Malaysia and many students in Asian countries and the US before 1988 | (2) Meditation retreat (3) Lectures: "Difference between Absorption, Concentration, and Tranquility Meditation," and "Loving-kindness Meditation" (4) Meditation retreats |

| | | | |
|----|-----------------------------|---|--|
| 10 | Ven. Ji-Ru (繼如法師) | (1) Became a Buddhist monk in Thailand in 1981 (2) The first dharma master for itinerary lectures around the US in 1993 per the invitation of Buddhism Society of the States (3) The Abbot of Mid-America Buddhist Association since 1999 | Lecture: "The Coherent Buddhist System from the Root of Buddhism to the early Mahayana Buddhism" |
| 11 | Dr. Su-Hui Jiang (姜淑惠醫師) | (1) Graduated from Chinese Medicine Institute in Taiwan (2) Worked in Tao-Yuan Province-founded Hospital for 15 years | Lectures: "The Revolution of Diet and the Path to Health" |
| 12 | Ven. Tsian-Ming (顯明法師) | (1) The Patriarch of the 45 th generation of Tien-Tai School (2) Used to be the President of the Buddhist Association of the United States and the abbot of Chuang Yen Monastery in New York State | Lecture: "Samata of reciting Buddha's name" |
| 13 | Ven. Ming-Kuang (明光法師) | (1) The Abbot of Chung Tein Temple in Taiwan (2) Used to be the abbot of Chuang Yen Monastery in New York State | Lecture: "Essence of the Diamond Sutra" |
| 14 | Ronald Chen | (1) Having profound and practical knowledge on overcome disease (2) Enjoying a great health by only taking organic and raw food for many years | Lecture: "Disease, Its Origin, Development, and Prevention" |
| 15 | Kuang-Hsi Wu | (1) A professor at FIU (2) the president of FBA | Leading study group and practice |
| 16 | David Tseng | (1) Used to be a Buddhist monk (2) Used to be the president of FBA | Leading study group and practice |
| 17 | Ven. Jian-Hu (見護法師) | (1) Graduated from California Institute of Technology and University of California, San Diego with a doctorate in Computer Science (2) The abbot of Chung Tai Zen Center of Sunnyvale in California | Lectures: "Buddhism and Science," "Introduction to Zen Buddhism" |
| 18 | Ven. Chih-Yueh (智悅法師) | A Buddhist nun ordained in Fa-Yun Monastery in New Mexico | Lectures: "What should we see?" "What to in-between meditation session?" "Buddhism Story" |
| 19 | Ven. Hung-Jen (宏仁法師) | A Buddhist nun works for Fa-Yun Monastery in New Mexico | Lectures: "Four Bases of Mindfulness," "The Right View of Life" |
| 20 | Ven. Hui-Chiang | A Buddhist monk from Taiwan, and been the Dean of Yuan Kuang Buddhist College in Taiwan | Lectures: "Prajna and Pure Land," "Vimalakirti Sutra," "The commentary of Amitabha Buddha Sutra" |
| 21 | Ven. Bhante Dhammawansha | (3) An ordained Sri Lankan monk in the Theravadan tradition (4) The Abbot of The Dhamma Wheel Meditation Society in Clearwater, Florida | Lectures: "Karma," "meditation techniques" |
| 22 | Chih-Shin Shieh | (3) An environmentalist with a PhD. In Oceanography and M.S. in Marine Science (4) A Dhamma lecturer over the past decade | Lectures: "Mind and Dependent Arising" |

| | | | |
|----|---------------|---------------------------|---|
| 23 | Shiao-Lin Tan | A Chinese medicine doctor | Lectures: "Healthy Life," "Diet and Health" |
|----|---------------|---------------------------|---|

Note. Form the FBA flyers, the researcher's interviews, and related websites.

Appendix G

Buddhist Sites in South Florida

| No | Name | Contact Information |
|----|--|--|
| 1 | Sokka Gakkai International | 20000 S.W. 36 th St. Ft. Lauderdale, Florida 33332 Tel: 954- 349- 5200 |
| 2 | Avalokitesvara Buddhist Study Center | 7550 S.W. 82 nd Court Miami, Florida 33143 Tel: 305-271-6361 |
| 3 | Won Buddhist Temple | 3300 SW 107 Ave., Miami, Florida 33165 Tel: 305-553-7768 (Rev. In-Sun Park) |
| 4 | International Zen Institute of Florida | 3860 Crawford Avenue Miami, Florida 33133 Tel: 305-448-8969 |
| 5 | Wat Buddharangsi Temple | 15200 S.W., 240 th Street Homestead, Florida Tel: 305-245-2702 |
| 6 | Amida Temple (FBA) | 12815 S.W. 119 Terrace Miami, Florida 33186 Tel: 305-385-2866 |
| 7 | International Dharma Center | P.O. Box 141728 Coral Gables, Florida 33114-1728 Tel: 305-267-8000 (Ileana Davis) |
| 8 | Kagyu Shedrup Chöling | 1905 Monroe Street Hollywood, Florida 33020 Tel: 954-920-1346 |
| 9 | Zab Sang Institute | 2544 Swanson Avenue Coconut Grove, FL 33133-3852 Tel: 305.857.0066 Fax: 305.857.0072 Email: info@zabsang.org www.zabsang.org |
| 10 | Tibetan Buddhist Meditation Center | 7215 S.W. 72 nd Street Miami, FL 33143 Tel: (786) 268-1548 |

Note. From "Religious sites of south Florida," by FIU Department of Religious Studies (DRS), 2006, the website of FIU DRS (<http://www.fiu.edu/~religion/westonsites.htm>).

Appendix H

Student Assessment of Instruction of Four Courses

| | | | | | | |
|--|--------------------|-------------------------------|------------------|--------------------------------|-------------|-------------|
| Instructor Name: AAA | | Department: PHILOSOPHY | | | | |
| Course: PHH 3810 | | Section: U01 | | Title: Phil Of Buddhism | | |
| Enrolled: 35 | | Ref#: 18375 | | Completed Forms: 21 | | |
| Question | No Response | Excellent | Very Good | Good | Fair | Poor |
| Description of course objectives and assignments | 0.0% | 47.6% | 33.3% | 14.3% | 0.0% | 4.8% |
| Communication of ideas and information | 0.0% | 38.1% | 28.6% | 14.3% | 14.3% | 4.8% |
| Expression of expectations for performance in this class | 4.8% | 42.9% | 33.3% | 9.5% | 9.5% | 0.0% |
| Availability to assist students in or out of class | 0.0% | 47.6% | 19.0% | 19.0% | 9.5% | 4.8% |
| Respect and concern for students | 0.0% | 42.9% | 28.6% | 19.0% | 4.8% | 4.8% |
| Stimulation of interest in course | 0.0% | 42.9% | 23.8% | 14.3% | 14.3% | 4.8% |
| Facilitation of learning | 0.0% | 42.9% | 28.6% | 14.3% | 9.5% | 4.8% |
| Overall assessment of instructor | 0.0% | 42.9% | 38.1% | 9.5% | 4.8% | 4.8% |

Note. From "FIU student assessment of instruction" by FIU Office of Planning and Institutional Effectiveness, 2006, FIU Office of Planning and Institutional Effectiveness online. Copyright 2006 by FIU General Counsel. Reprinted with permission of the Deputy.

| | | | | | | |
|--|--------------------|-------------------------------|------------------|------------------------------------|-------------|-------------|
| Instructor Name: BBB | | Department: RELSTUDIES | | | | |
| Course: ASN 3403 | | Section: U01 | | Title: Zen and Tea Ceremony | | |
| Enrolled: 34 | | Ref#: 84243 | | Completed Forms: 21 | | |
| Question | No Response | Excellent | Very Good | Good | Fair | Poor |
| Description of course objectives and assignments | 0.0% | 52.4% | 33.3% | 14.3% | 0.0% | 0.0% |
| Communication of ideas and information | 0.0% | 38.1% | 38.1% | 14.3% | 4.8% | 4.8% |
| Expression of expectations for performance in this class | 0.0% | 42.9% | 38.1% | 19.0% | 0.0% | 0.0% |
| Availability to assist students in or out of class | 0.0% | 33.3% | 38.1% | 19.0% | 9.5% | 0.0% |
| Respect and concern for students | 0.0% | 57.1% | 23.8% | 14.3% | 4.8% | 0.0% |
| Stimulation of interest in course | 0.0% | 42.9% | 33.3% | 9.5% | 9.5% | 4.8% |
| Facilitation of learning | 0.0% | 38.1% | 23.8% | 28.6% | 9.5% | 0.0% |
| Overall assessment of instructor | 4.8% | 38.1% | 33.3% | 19.0% | 0.0% | 4.8% |

Note. From "FIU student assessment of instruction" by FIU Office of Planning and Institutional Effectiveness, 2006, FIU Office of Planning and Institutional Effectiveness online. Copyright 2006 by FIU General Counsel. Reprinted with permission of the Deputy.

| | | | | | | |
|--|--------------------|-------------------------|------------------|----------------------------|-------------|-------------|
| Instructor Name: CCC | | Department: ASRL | | | | |
| Course: REL 4345 | | Section: 1 | | Title: ZEN BUDDHISM | | |
| Enrolled: 27 | | Ref#: 6472 | | Completed Forms: 20 | | |
| Question | No Response | Excellent | Very Good | Good | Fair | Poor |
| Description of course objectives and assignments | 5.0% | 90.0% | 5.0% | 0.0% | 0.0% | 0.0% |
| Communication of ideas and information | 5.0% | 90.0% | 5.0% | 0.0% | 0.0% | 0.0% |
| Expression of expectations for performance in this class | 0.0% | 100.0% | 0.0% | 0.0% | 0.0% | 0.0% |
| Availability to assist students in or out of class | 0.0% | 90.0% | 5.0% | 5.0% | 0.0% | 0.0% |
| Respect and concern for students | 0.0% | 90.0% | 10.0% | 0.0% | 0.0% | 0.0% |
| Stimulation of interest in course | 0.0% | 95.0% | 5.0% | 0.0% | 0.0% | 0.0% |
| Facilitation of learning | 0.0% | 85.0% | 5.0% | 5.0% | 5.0% | 0.0% |
| Overall assessment of instructor | 10.0% | 85.0% | 5.0% | 0.0% | 0.0% | 0.0% |

Note. From "FIU student assessment of instruction" by FIU Office of Planning and Institutional Effectiveness, 2006, FIU Office of Planning and Institutional Effectiveness online. Copyright 2006 by FIU General Counsel. Reprinted with permission of the Deputy.

| | | | | | | |
|--|--------------------|-------------------------------|------------------|----------------------------------|-------------|-------------|
| Instructor Name: DDD | | Department: RELSTUDIES | | | | |
| Course: REL 4340 | | Section: U01 | | Title: Pathways To Buddha | | |
| Enrolled: 33 | | Ref#: 98006 | | Completed Forms: 22 | | |
| Question | No Response | Excellent | Very Good | Good | Fair | Poor |
| Description of course objectives and assignments | 0.0% | 72.7% | 18.2% | 9.1% | 0.0% | 0.0% |
| Communication of ideas and information | 0.0% | 95.5% | 0.0% | 4.5% | 0.0% | 0.0% |
| Expression of expectations for performance in this class | 0.0% | 72.7% | 18.2% | 4.5% | 4.5% | 0.0% |
| Availability to assist students in or out of class | 0.0% | 59.1% | 22.7% | 9.1% | 9.1% | 0.0% |
| Respect and concern for students | 0.0% | 68.2% | 22.7% | 9.1% | 0.0% | 0.0% |
| Stimulation of interest in course | 0.0% | 81.8% | 13.6% | 4.5% | 0.0% | 0.0% |
| Facilitation of learning | 0.0% | 68.2% | 22.7% | 9.1% | 0.0% | 0.0% |
| Overall assessment of instructor | 0.0% | 77.3% | 18.2% | 4.5% | 0.0% | 0.0% |

Note. From "FIU student assessment of instruction" by FIU Office of Planning and Institutional Effectiveness, 2006, FIU Office of Planning and Institutional Effectiveness online. Copyright 2006 by FIU General Counsel. Reprinted with permission of the Deputy.

Appendix I
Permission Letter from FIU



列印 - 關閉視窗

寄件者 [REDACTED]

主題: Re: permission letter

收件者: "Rev. Lu, Wan-ming" [REDACTED]

日期: Tue, 7 Mar 2006 10:38:01 -0500 (EST)

March 6, 2006

Dear Wan-Ming Lu (Ven. Hui-Chiang),

I understand that you would like to interview eight FIU students who have taken or are taking Religious Studies courses involving Buddhist content, and four instructors who teach such courses for purposes of your dissertation research on the level of knowledge of Buddhism in US universities. We would be very interested in obtaining a copy of your results.

If you have IRB approval from your institution, and will furnish me with a copy of that approval, I will arrange with some of our faculty who teach either Intro to Asian Religions or World Religions to obtain the necessary volunteers for the interviews.

Looking forward to meeting cooperating with you on this matter.

Christine E. Gudorf
Chair, Dept. of Religious Studies
Florida International University

Appendix J
Permission Letter from FBA

Florida Buddhist Association, Inc.

12815 SW 119th Terrace

Miami, FL 33186 USA

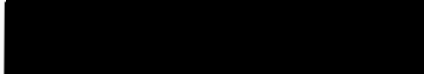
Phone: (305) 385-1866

April 20, 2006

To: Lynn University Institutional Review Board (IRB):

This is to confirm that Reverend Lu (Wan-Ming Lu), a Ph.D. candidate at Lynn University, has been permitted by Florida Buddhist Association (FBA) to conduct interviews among our members and teachers. FBA will provide necessary assistance to facilitate his research. We wish Rev. Lu will succeed in his endeavor.

Sincerely,



Kuang-Hsi Wu, Presicent
Florida Buddhist Association (FBA)

Appendix K

Consent Form for Interviews



Lynn University

**THIS DOCUMENT SHALL ONLY BE USED TO PROVIDE AUTHORIZATION
FOR VOLUNTARY CONSENT**

PROJECT TITLE: Buddhist Education in an American University

Project IRB Number: _____ Lynn University 3601 N. Military Trail Boca Raton,
Florida 33431

I, Wan-Ming Lu (Reverend Lu), am a doctoral student at Lynn University. I am studying Global Leadership, with a specialization in educational leadership. Part of my education is to conduct a research study.

DIRECTIONS FOR THE PARTICIPANT:

You are being asked to participate in my research study. Please read this carefully. This form provides you with information about the study. The Principal Investigator (Wan-Ming Lu) will answer all of your questions. Ask questions about anything you don't understand before deciding whether or not to participate. You are free to ask questions at any time before, during, or after your participation in this study. Your participation is entirely voluntary and you can refuse to participate without penalty or loss of benefits to which you are otherwise entitled.

PURPOSE OF THIS RESEARCH STUDY: The study is about Buddhist education in an American university. There will be approximately 18 people from Florida International University (FIU) and Florida Buddhist Association (FBA) participating in this study. They are at least 18 years and older, involved in learning or teaching Buddhism. The participants will not be mentioned their names in the study.

PROCEDURES:

The interview begins with your response to demographic questions. Next you will be asked to elaborate on questions that are relevant to this study and to provide your insights about teaching or learning Buddhism. The interview should take about 60 minutes to complete, and will be audio-taped.

POSSIBLE RISKS OR DISCOMFORT: This study involves minimal risk. You may find that some of the questions are sensitive in nature. In addition, participation in this study requires a minimal amount of your time and effort.

POSSIBLE BENEFITS: There may be no direct benefit to you in participating in this research. But knowledge may be gained which may help the development of Buddhist education in American Universities.

FINANCIAL CONSIDERATIONS: There is no financial compensation for your participation in this research. There are no costs to you as a result of your participation in this study.

CONFIDENTIALITY

Every effort will be made to maintain confidentiality. Your identity in this study will be treated as confidential. Only the researcher (Wan-Ming Lu) will know who you are. During the Interview you will be given a fictitious name. Data will be coded with that fictitious name.

All the data gathered during this study, which were previously described, will be kept strictly confidential by the researcher. Data will be stored in locked files and destroyed after five years. All information will be held in strict confidence and may not be disclosed unless required by law or regulation.

Interview data (audio recorded) will be coded so that there is no personally identifying information. They will be kept in a secure place. They will be heard only for research purposes by the investigator, Wan-Ming Lu and his faculty advisor, Dr. William Leary. They will be transcribed and coded. At the end of the study, all audio-tapes will be destroyed in a responsible manner.

The results of this study may be published in a dissertation. In addition, your individual privacy will be maintained in all publications or presentations resulting from this study.

RIGHT TO WITHDRAW: You are free to choose whether or not to participate in this study. There will be no penalty or loss of benefits to which you are otherwise entitled if you choose not to participate.

CONTACTS FOR QUESTIONS/ACCESS TO CONSENT FORM: Any further questions you have about this study or your participation in it, either now or any time in the future, will be answered by Wan-Ming Lu (Principal Investigator) who may be reached at: [REDACTED] and Dr. William Leary, faculty advisor who may be reached at: [REDACTED]. For any questions regarding your rights as a research subject, you may call Dr. Farideh Farazmand, Chair of the Lynn University Institutional Review Board for the Protection of Human Subjects, at [REDACTED]. If any problems arise as a result of your participation in this study, please call the Principal Investigator (Wan-Ming Lu) and the faculty advisor (Dr. William Leary) immediately. A copy of this consent form will be given to you.

AUTHORIZATION FOR VOLUNTARY CONSENT:

I have read and understand this consent form. I have been given the opportunity to ask questions, and all my questions have been answered to my satisfaction. I have been assured that any future questions that may arise will be answered. I understand that all aspects of this project will be carried out in the strictest of confidence, and in a manner in which my rights as a human subject are protected. I have been informed of the risks and benefits. I have been informed in advance as to what my task(s) will be and what procedures will be followed.

I voluntarily choose to participate. I know that I can withdraw this consent to participate at any time without penalty or prejudice. I understand that by signing this form I have not waived any of my legal rights. I further understand that nothing in this consent form is intended to replace any applicable Federal, state, or local laws. I understand that I will receive a copy of this form.

Participant's printed name

Participant's signature

Date

I consent to be audio taped:

Participant's signature

Date

INVESTIGATOR'S AFFIDAVIT: I have carefully explained to the subject the nature of the above project. The person participating has represented to me that he/she is at least 18 years of age, and that he/she does not have a medical problem or language or educational barrier that precludes his/her understanding of my explanation. I hereby certify that to the best of my knowledge the person who is signing this consent form understands clearly the nature, demands, benefits, and risks involved in his/her participation and his/her signature is legally valid.

Signature of Investigator


Date of IRB Approval: _____

Appendix L
FIU IRB Approval



Office of Research Integrity
Research Compliance, MARC 430


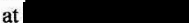
MEMORANDUM

To: Wan-Ming Lu
CC: Dr. Christine Gudorf
File
From: Chris Grayson, CIM, Institutional Review Board Coordinator 
Date: June 26, 2006
Proposal Title: Buddhist Education in an American University.
Approval # 062306-02

The Institutional Review Board of Florida International University has approved your study for the use of human subjects. Your IRB approval date is **June 23, 2006** and this approval will expire on **June 23, 2007**. As a requirement of IRB approval you are required to:

- 1) Provide immediate written notification to the IRB of:
 - Any additions to, or changes in the procedures involving human subjects,
 - Every serious or unusual or unanticipated adverse event as well as problems with the rights or welfare of the human subjects. Confirmation of receipt of serious AE reports must be made with the IRB office.
- 2) Utilize copies of the date stamped consent document(s) for the recruitment of subjects and receive annual renewal of consent documents.
- 3) **Receive annual review and re-approval prior to your expiration date.**

Special Conditions: N/A

Please note your approval number is indicated above. For further information, you may contact the IRB Coordinator by email  or visit the OSRA – Human Subjects website at .

Appendix M
Lynn IRB Approval



Lynn University

Principal Investigator: Wan-Ming Lu (Rev.Lu)
Project Title: Buddhist Education in an American University.

IRB Project Number 2006-025 :
APPLICATION AND PROTOCOL FOR REVIEW OF RESEARCH INVOLVING
HUMAN SUBJECTS OF A NEW PROJECT: Request for Exempt Status ☐ Expedited
Review ☐ Convened Full-Board ☒

IRB ACTION by the CONVENED FULL BOARD

Date of IRB Review of application and Research Protocol 06/26/06
IRB ACTION: Approved ☒ Approved w/provision(s) ☐ Not Approved ☐ Other ☐

COMMENTS

Consent Required: No ☐ Yes ☒ Not Applicable ☐ Written ☒ Signed ☒

Consent forms must bear the research protocol expiration date of 06/27/07

Application to Continue/Renew is due:

- (1) For a Convened Full-Board Review, two months prior to the due date for renewal ☒
- (2) For an Expedited IRB Review, one month prior to the due date for renewal ☐
- (3) For review of research with exempt status, one month prior to the due date for renewal ☐.

Name of IRB Chair (Print) Farideh Farazmand

Signature of IRB Chair [Redacted Signature] Date: 06/27/06

cc. Dr. Leary

Institutional Review Board for the Protection of Human Subjects
Lynn University
3601 N. Military Trail Boca Raton, Florida 33431

Appendix N

Written Permission to Reprint Web Pages from the Online Course

“REL 3027 Meditation and Mysticism”



[列印](#) - [關閉視窗](#)

寄件者: [REDACTED]
主題: Re: Rev. Lu needs your permission to use you online class web pages for the dissertation
收件者: "Daniel Alvarez" [REDACTED], "Rev. Lu, Wan-ming" [REDACTED]
副本抄送: "Online Learning Support Team" <online@fiu.edu>
日期: Wed, 30 Aug 2006 19:53:47 -0400 (EDT)

Rev. Lu, I give permission for you to use webpages from the online course REL 3027 Meditation and Mysticisms for your dissertation.

Christine Gudorf
Chair, Dept of Religious Studies
Florida International University

Appendix O

Written Permission to Reprint FIU Web-Page Materials from the Deputy General Counsel



列印 - 關閉視窗

收件者: [REDACTED]

主題: Permission to Use FIU Web-page Materials

寄件者: "Isis Carbajal_De_Garc" [REDACTED]

日期: Fri, 6 Oct 2006 11:44:41 -0400

Dear Reverend Lu:

This email is to authorize you to use the web-page materials from various areas of the FIU-web to use in your dissertation, such as the Library catalog web-page and the student assessment of instruction web-page of the Office of Planning and Institutional Effectiveness.

If any questions, I may be reached at the address and telephone indicated below.

Isis Carbajal de Garcia
Deputy General Counsel
Florida International University
University Park
Miami, FL 33199
Phone: [REDACTED]
Fax: [REDACTED]
email: [REDACTED]
<http://www.fiu.edu>

661B14-5516
03/12/07 39900

Group